













THE LOEB CLASSICAL LIBRARY

EDITED BY

E. CAPPS, Ph.D., LL.D. T. E. PAGE, Litt.D. W. H. D. ROUSE, Litt.D.

THE GREEK ANTHOLOGY

IV

THE GREEK ANTHOLOGY.

---

VOLUME I.

CHRISTIAN EPIGRAMS.  
CHRISTODORUS OF THEBES IN EGYPT.  
THE CYZICENE EPIGRAMS.  
THE PROEMS OF THE DIFFERENT AN-  
THOLOGIES.  
THE AMATORY EPIGRAMS.  
THE DEDICATORY EPIGRAMS.

VOLUME II.

SEPULCHRAL EPIGRAMS.  
THE EPIGRAMS OF SAINT GREGORY  
THE THEOLOGIAN.

VOLUME III.

THE DECLAMATORY EPIGRAMS.



# THE GREEK ANTHOLOGY

WITH AN ENGLISH TRANSLATION BY  
W. R. PATON

IN FIVE VOLUMES  
IV



LONDON : WILLIAM HEINEMANN  
NEW YORK : G. P. PUTNAM'S SONS  
MCMXVIII

THE GREEK  
AETHOLOGICAL

WITH AN EXPLANATION OF THE

OF H. P. P. P.

IN THE



LONDON: WILLIAM BURNSIDE  
NEW YORK: G. B. PETERSON

NEW YORK

## CONTENTS

	PAGE
BOOK X.—THE HORTATORY AND ADMONITORY EPIGRAMS	1
BOOK XI.—THE CONVIVIAL AND SATIRICAL EPIGRAMS .	67
BOOK XII.—STRATO'S <i>MUSA PUERILIS</i> . . . . .	280
GENERAL INDEX . . . . .	417
INDEX OF AUTHORS INCLUDED IN THIS VOLUME . . . .	420



# GREEK ANTHOLOGY

## BOOK X

### THE HORTATORY AND ADMONITORY EPIGRAMS

THE first seventeen epigrams in this book, some very pretty, are chiefly addresses to harbour gods derived from all three of the main sources of the *Anthology*. We have next, with some epigrams from Agathias' Cycle and some others inserted, a large collection of the epigrams of Palladas of Alexandria, a versifier as to whose merit there is much difference of opinion, but who is at least interesting as the sole poetical representative of his time and surroundings (Nos. 18-99). Then we have (100-103) a short fragment of Philippus' *Stephanus*, and then a miscellany mostly not of epigrams but of verse extracts from literary sources.

# ΑΝΘΟΛΟΓΙΑ

## I

### ΕΠΙΓΡΑΜΜΑΤΑ ΠΡΟΤΡΕΠΤΙΚΑ

#### 1.—ΛΕΩΝΙΔΟΥ

Ὁ πλόος ὠραῖος· καὶ γὰρ λαλαγεῦσα χελιδὼν  
ἤδη μέμβλωκεν, χῶ χαρίεις Ζέφυρος·  
λειμώνες δ' ἀνθεῦσι, σεσίγηκεν δὲ θάλασσα  
κύμασι καὶ τρηχεῖ πνεύματι βρασσομένη.  
ἀγκύρας ἀνέλοιο, καὶ ἐκλύσαιο γύαια,  
ναυτίλε, καὶ πλώοις πᾶσαν ἐφείς ὀθόνην.  
ταῦθ' ὁ Πρίηπος ἐγὼν ἐπιτέλλομαι ὁ λιμενίτας,  
ὄνθρωφ', ὡς πλώοις πᾶσαν ἐπ' ἐμπορίην.

Goldwin Smith in Wellesley's *Anthologia Polyglotta*, p. 49;  
J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 32; H. C.  
Beeching, *In a Garden*, p. 96.

#### 2.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Ἄκμαῖος ῥοθίῃ νηὶ δρόμος, οὐδὲ θάλασσα  
πορφύρει τρομερῇ φρικτὴ χαρασσομένη·  
ἤδη δὲ πλάσσει μὲν ὑπόροφα γυρὰ χελιδὼν  
οἰκία, λειμώνων δ' ἄβρὰ γελᾶ πέταλα.

# GREEK ANTHOLOGY

## BOOK X

### THE HORTATORY AND ADMONITORY EPIGRAMS

#### 1.—LEONIDAS

It is the season for sailing; already the chattering swallow has come, and the pleasant Zephyr, and the meadows bloom, and the sea with its boiling waves lashed by the rough winds has sunk to silence. Weigh the anchors and loose the hawsers, mariner, and sail with every stitch of canvas set. This, O man, I, Priapus, the god of the harbour, bid thee do that thou mayst sail for all kinds of merchandise.

#### 2.—ANTIPATER OF SIDON

It is the season for the ship to travel tearing through the waves; no longer does the sea toss, furrowed by dreadful fret. Already the swallow is building her round houses under the roof, and the tender leaves of the meadows smile. Therefore, ye

## GREEK ANTHOLOGY

τοῦνεκα μηρύσασθε διάβροχα πείσματα ναῦται,  
 ἔλκετε δ' ἀγκύρας φωλάδας ἐκ λιμένων·  
 λαίφεια δ' εὐυφέα προτονίζετε. ταῦθ' ὁ Πρίηπος  
 ὕμνιν ἐνορμίτας παῖς ἐνέπω Βρομίου.

### 3.—ΑΔΗΛΟΝ

Εἰς αἴδην ἰθεῖα κατήλυσις, εἴτ' ἀπ' Ἀθηνῶν  
 στείχοις, εἴτε νέκυς νίσειαι ἐκ Μερόης.  
 μὴ σέ γ' ἀνιάτω πάτρης ἀποτῆλε θανόντα·  
 πάντοθεν εἰς ὁ φέρων εἰς αἴδην ἄνεμος.

J. A. Symonds, M.D., *Miscellanies*.

### 4.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Λῦσον ἀπ' εὐόρμων δολιχὰ πρυμνήσια νηῶν,  
 εὐτροχα δ' ἐκπετάσας λαίφεια ποντοπόρει,  
 ἔμπορε· χειμῶνες γὰρ ἀπέδραμον, ἄρτι δὲ κῦμα  
 γλαυκὸν θηλύνει πρηῦγελως Ζέφυρος·  
 ἦδη καὶ φιλότεκνος ὑπὸ τραυλοῖσι χελιδῶν  
 χεῖλεσι καρφίτην πηλοδομεῖ θάλαμον·  
 ἄνθεα δ' ἀντέλλουσι κατὰ χθόνα· τῷ σὺ Πριήπῳ  
 πειθόμενος πάσης ἄπτεο ναυτιλίας.

### 5.—ΘΥΙΛΛΟΥ

Ἦδη πηλοδομεῦσι χελιδόνες, ἦδη ἀν' οἶδμα  
 κολποῦται μαλακὰς εἰς ὀθόνας Ζέφυρος·  
 ἦδη καὶ λειμῶνες ὑπὲρ πετάλων ἐχέαντο  
 ἄνθεα, καὶ τρηχὺς σῖγα μέμυκε πόρος.  
 σχοίνους μηρύεσθε, ἐφ' ὀλκάδα φορτίζεσθε  
 ἀγκύρας, καὶ πᾶν λαῖφος ἔφεσθε κάλοις.  
 ταῦτ' ὕμνιν πλώουσιν ἐπ' ἐμπορίην ὁ Πρίηπος  
 ὁ λιμενορμίτης ναυτιλίην γράφομαι.



## HORTATORY AND ADMONITORY EPIGRAMS

sailors, coil your wet hawsers and drag the anchors from their nests in the harbour. Haul up your well-woven sails. This is the bidding of me, Priapus of the harbour, the son of Bromius.

### 3.—ANONYMOUS

THE way down to Hades is straight, whether you start from Athens or whether you betake yourself there, when dead, from Meroe. Let it not vex thee to die far from thy country. One fair wind to Hades blows from all lands.<sup>1</sup>

### 4.—MARCUS ARGENTARIUS

LOOSE the long hawsers from your well-moored ships, and spreading your easily-hoisted sails set to sea, merchant captain. For the storms have taken flight and tenderly laughing Zephyr now makes the blue wave gentle as a girl. Already the swallow, fond parent, is building with its lispings lips its chamber out of mud and straw, and flowers spring up in the land; therefore listen to Priapus and undertake any kind of navigation.

### 5.—THYILLUS

ALREADY the swallows build their mud houses, already on the flood Zephyr is bosomed in the soft sails. Already the meadows shed flowers over their green leaves, and the rough strait closes its lips in silence. Wind up your hawsers and stow the anchors on shipboard, and give all your canvas to the sheets. This is the advice that Priapus of the harbour writes for you who sail the seas seeking merchandise.

<sup>1</sup> Probably an epitaph on an Athenian who died at Meroe.

## 6.—ΣΑΤΤΡΟΤ

Ἦδη μὲν Ζεφύροιο ποητόκου ὑγρὸν ἄημα  
 ἠρέμα λειμῶνας πίτνει ἐπ' ἀνθοκόμους·  
 Κεκροπίδες δ' ἠχεῦσι· γαληναίη δὲ θάλασσα  
 μειδιάει, κρυερῶν ἄτρομος ἐξ ἀνέμων.  
 ἀλλ' ἴτε θαρσαλέοι, πρυμνήσια λύετε, ναῦται, 5  
 πίτνατε δὲ πτερύγων λεπταλέας στολίδας.  
 ὦ ἴτ' ἐπ' ἐμπορίην πίσυνοι χαρίεντι Πριήπῳ,  
 ὦ ἴτε δὴ λιμένων δαίμονι πειθόμενοι.

## 7.—ΑΡΧΙΟΤ

Τοῦδέ με κυμοπλήγος ἐπὶ σκοπέλοιο Πριήπον  
 ναῦται Θρηϊκίου θέντο πόρου φύλακα,  
 πολλάκις οἷς ἠἶξα ταχὺς καλέουσιν ἀρωγός,  
 ξεῖνε, κατὰ πρύμνης ἠδὺν ἄγων Ζέφυρον.  
 τοῦνεκεν οὐτ' ἄκνισον, ὅπερ θέμις, οὐτ' ἐπιδευῆ 5  
 εἶαρος ἀθρήσεις βωμὸν ἐμὸν στεφάνων,  
 ἀλλ' αἰεὶ θυόεντα καὶ ἔμπυρον· οὐδ' ἑκατόμβη  
 τόσσον ὅσον τιμὴ δαίμοσιν ἀνδάνεται.

## 8.—ΤΟΥ ΑΥΤΟΥ

Βαῖὸς ἰδεῖν ὁ Πριήπος ἐπαιγιαλίτιδα ναίω  
 χηλὴν, αἰθυίας οὐποτε †ἀντιβίας,<sup>1</sup>  
 φοξός, ἄπους, οἷόν κεν ἐρημαίησιν ἐπ' ἀκταῖς  
 ξέσσειαν μογερῶν νιέες ἰχθυβόλων.  
 ἀλλ' ἦν τις γριπεύς με βοηθόον ἢ καλαμευτῆς 5  
 φωνήσῃ, πνοιῆς ἴεμαι ὀξύτερος.  
 λεύσσω καὶ τὰ θέοντα καθ' ὕδατος· ἦ γὰρ ἀπ' ἔργων  
 δαίμονες, οὐ μορφᾶς γνωστὸν ἔχουσι τύπον.

<sup>1</sup> Perhaps αἰθυῖαις συντρόφος ἀμφιβλοῖς, which I render.

## HORTATORY AND ADMONITORY EPIGRAMS

### 6.—SATYRUS

ALREADY the moist breath of Zephyr, who giveth birth to the grass, falls gently on the flowery meads. The daughters of Cecrops<sup>1</sup> call, the becalmed sea smiles, untroubled by the cold winds. Be of good heart, ye sailors, loose your hawsers and spread out the delicate folds of your ships' wings. Go to trade trusting in gracious Priapus, go obedient to the harbour god.

### 7.—ARCHIAS

STRANGER, I, Priapus, was set up on this sea-beaten rock to guard the Thracian strait,<sup>2</sup> by the sailors, whom I had often rushed to help when they called upon me, bringing from astern the sweet Zephyr. Therefore, as is meet and right, thou shalt never see my altar lacking the fat of beasts or crowns in the spring, but ever smoking with incense and alight. Yet not even a hecatomb is so pleasing to the gods as due honour.

### 8.—BY THE SAME

LITTLE am I to look on, Priapus, who dwell on this spur by the beach, companion of the gulls, denizens of land and sea, with a peaked head and no feet, just such as the sons of toiling fishermen would carve on the desert shore. But if any netsman or rod-fisher call on me for help, I hie me to him quicker than the wind. I see, too, the creatures that move under the water, and indeed the character of us gods is known rather from our actions than from our shapes.

<sup>1</sup> *i.e.* the swallows.

<sup>2</sup> The Bosphorus.

## GREEK ANTHOLOGY

### 9.—ΑΔΗΛΟΝ

Τὸν βραχύν, ἰχθυβολῆες, ὑπὸ σχίνῳ με Πρίηπου  
 στειλάμενοι κώπαις τὰν ὀλίγαν ἄκατον,  
 (δίκτυ' ἄγ' ἀπλώσασθε,) πολὺν δ' ἀλινηχέα βῶκα  
 καὶ σκάρων, οὐ θρίσσης νόσφιν, ἀρυσάμενοι,  
 γλαυκὸν ἐνιδρυνθέντα νάπη σημάντορα θήρης  
 τίετ', ἀπ' οὐκ ὀλίγων βαιὸν ἀπαρχόμενοι.

### 10.—ΑΡΧΙΟῦ ΝΕΩΤΕΡΟΤ

Πᾶνά με τόνδ' ἱερῆς ἐπὶ λισσάδος, αἰγιαλίτην  
 Πᾶνα, τὸν εὐόρμων τῆδ' ἔφορον λιμένων,  
 οἱ γριπῆες ἔθεντο· μέλω δ' ἐγὼ ἄλλοτε κύρτοις,  
 ἄλλοτε δ' αἰγιαλοῦ τοῦδε σαγηνοβόλοις.  
 ἀλλὰ παράπλει, ξεῖνε· σέθεν δ' ἐγὼ οὔνεκα ταύτης  
 εὐποιῆς πέμψω πρηνὺν ὄπισθε νότον.

### 11.—ΣΑΤΤΡΟΤ

Εἴτε σύ γ' ὀρνεόφοιτον ὑπὲρ καλαμίδα παλύνας  
 ἰξῶ ὀρειβατέεις, εἴτε λαγοκτουέεις,  
 Πᾶνα κάλει. κυνὶ Πᾶν λασίου ποδὸς ἴχνια φαίνει·  
 σύνθεσιν ἀκλινέων Πᾶν ἀνάγει καλάμων.

### 12.—ΑΔΕΣΠΟΤΟΝ

Τῆδ' ὑπὸ τὰν ἄρκευθον ἴτ' ἀμπαύοντες, ὀδίται,  
 γνῖα παρ' Ἑρμείᾳ σμικρὸν ὁδοῦ φύλακι,

<sup>1</sup> Still called so; rather like a herring and goes in shoals.

## HORTATORY AND ADMONITORY EPIGRAMS

### 9.—ANONYMOUS

YE fishermen, who pulled your little boat ashore here (Go, hang out your nets to dry) having had a haul of many sea-swimming gurnard (?) and scarus, not without *thrissa*,<sup>1</sup> honour me with slender first-fruits of a copious catch, the little Priapus under the lentisc bush, the sea-blue god, the revealer of the fish your prey, established in this grove.

### 10.—ARCHIAS THE YOUNGER

THE fishermen dedicated me, Pan, here on this holy cliff, Pan of the shore, the guardian of this secure haven. Sometimes I care for the weels, and sometimes for the fishers who draw their seine on this beach. But, stranger, sail past, and in return for this beneficence I will send a gentle south-west wind at thy back.

### 11.—SATYRUS

WHETHER thou walkest over the hills with bird-lime spread on the reeds to which the birds resort, or whether thou killest hares, call on Pan. Pan shows the hound the track of velvet-paw, and Pan guides higher and higher, unbent, the jointed reeden rod.<sup>2</sup>

### 12.—ANONYMOUS

COME and rest your limbs awhile, travellers, here under the juniper by Hermes, the guardian of the

<sup>2</sup> There was a means of gradually lengthening the limed rod so as to reach the birds high up in the trees. I suppose it was put together like a fishing-rod.

## GREEK ANTHOLOGY

μὴ φύρδαν, ὅσσοι δὲ βαρεῖ γόνυ κάμνετε μόχθῳ  
καὶ δίψῃ, δολιχὰν οἶμον ἀνυσσάμενοι.  
πνοιὴ γὰρ καὶ θῶκος εὐσκίος, ἅ θ' ὑπὸ πέτρα  
πίδαξ εὐνήσει γυιοβαρῆ κάματον·  
ἔνδιον δὲ φυγόντες ὀπωρινοῦ κυνὸς ἄσθμα,  
ὡς θέμις, Ἑρμείην εἰνόδιον τίετε.

### 13.—ΣΑΤΤΡΟΥ

\* Ἡ καλὸν αἰ δάφναι, καλὸν δ' ὑπὸ πυθμέσιν ὕδωρ  
πιδύει, πυκινὸν δ' ἄλλος ὑποσκιáει  
τηλεθάον, ζεφύροισιν ἐπίδρομον, ἄλκαρ ὀδίταις  
δίψης καὶ καμάτου καὶ φλογὸς ἠελίου.

### 14.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εὐδία μὲν πόντος πορφύρεται· οὐ γὰρ ἀήτης  
κύματα λευκαίνει φρικτὴ χाराσσόμενα·  
οὐκέτι δὲ σπιλάδεσσι περικλασθεῖσα θάλασσα  
ἔμπαλιν ἀντωπὸς πρὸς βάθος εἰσάγεται.  
οἱ ζέφυροι πνείουσιν, ἐπιτρύζει δὲ χελιδῶν  
κάρφεσι κολλητὸν πηξαμένη θάλαμον.  
θάρσει, ναυτιλίας ἐμπείραμε, κἂν παρὰ Σύρτιν,  
κἂν παρὰ Σικελικὴν ποντοπορῆς κροκάλην·  
μοῦνον ἐνορμίταο παραὶ βωμοῖσι Πριήπου  
ἢ σκάρων ἢ βῶκας φλέξον ἐρευθομένους.

### 15.—ΠΑΤΛΟΥ ΣΙΛΕΝΤΙΑΡΙΟΥ

\* Ἦδη μὲν ζεφύροισι μεμυκότα κόλπον ἀνοίγει  
εἶαρος εὐλείμων θελξινόοιο χάρις·  
ἄρτι δὲ δουρατέοισιν ἐπωλίσθησε κυλίνδροις  
ὀλκὰς ἀπ' ἠϊόνων ἐς βυθὸν ἐλκομένη.

## HORTATORY AND ADMONITORY EPIGRAMS

road—not a mixed crowd, but those of you whose knees ache from heavy toil and who thirst after accomplishing a long day's journey. There is a breeze and a shady seat, and the fountain under the rock will still the weariness that weighs on your limbs. Escaping the midday breath of Autumn's dog-star, honour Hermes of the wayside as is meet.

### 13.—SATYRUS

How lovely are the laurels and the spring that gushes at their feet, while the dense grove gives shade, luxuriant, traversed by Zephyrs, a protection to wayfarers from thirst and toil and the burning sun!

### 14.—AGATHIAS SCHOLASTICUS

THE deep lies becalmed and blue; for no gale whitens the waves, ruffling them to a ripple, and no longer do the seas break round the rocks, retiring again to be absorbed in the depth. The Zephyrs blow and the swallow twitters round the straw-glued chamber she has built. Take courage, thou sailor of experience, whether thou journeyest to the Syrtis or to the beach of Sicily. Only by the altar of Priapus of the harbour burn a scarus or ruddy gurnards.

### 15.—PAULUS SILENTIARIUS

Now the heart-entrancing spring in all the beauty of her meadows opens the closed folds of her bosom to the Zephyrs; now the ship slides down the wooden rollers, pulled from the beach into the deep. Go

GREEK ANTHOLOGY

λαίφεα κυρτώσαντες ἀταρβέες ἔξιτε, ναῦται,  
 πρῆν ἀμοιβαίης φόρτον ἐς ἐμπορίας.  
 πιστὸς νηυσὶ Πρίηπος, ἐπεὶ Θέτιν εὐχομαι εἶναι  
 ἡμετέρου πατρὸς ξεινοδόκον Βρομίον.

16.—ΘΕΑΙΤΗΤΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Ἦδη καλλιπέτηλον ἐπ' εὐκάρποισι λοχείαις  
 λήϊον ἐκ ῥοδέων ἀνθοφορεῖ καλύκων·  
 ἤδη ἐπ' ἀκρεμόνεσσιν ἰσοζυγέων κυπαρίσσων  
 μουσομανῆς τέττιξ θέλγει ἀμαλλοδέτην·  
 καὶ φιλόπαις ὑπὸ γεῖσα δόμους τεύξασα χελιδῶν  
 ἔκγονα πηλοχύτοις ξεινοδοκεῖ θαλάμοις.  
 ὑπνώει δὲ θάλασσα, φιλοζεφύροιο γαλήνης  
 νηοφόροις νώτοις εὐδία πεπταμένης,  
 οὐκ ἐπὶ πρυμναίοισι καταγίζουσα κορύμβοις,  
 οὐκ ἐπὶ ῥηγμίνων ἀφρὸν ἐρευγομένη.  
 ναυτίλε, ποντομέδοντι καὶ ὄρμοδοτῆρι Πριήπῳ  
 τευθίδος ἢ τρίγλης ἀνθεμόεσσαν ἴτυν,  
 ἢ σκάρων ἀυδήεντα παραὶ βωμοῖσι πυρώσας,  
 ἄτρομος Ἰονίου τέρμα θαλασσοπόρει.

17.—ΑΝΤΙΦΙΛΟΥ

Ἀρχέλεω, λιμενῖτα, σὺ μὲν, μάκαρ, ἠπίω αὖρη  
 πέμπε κατὰ σταθερῆς οἰχομένην ὀθόνην  
 ἄχρισ ἐπὶ Τρίτωνα· σὺ δ' ἦνος ἄκρα λελογχῶς  
 τὴν ἐπὶ Πυθείου ῥύεο ναυστολίην·  
 κεῖθεν δ', εἰ Φοίβῳ μεμελήμεθα πάντες ἀοιδοί,  
 πλεύσομαι εὐαεῖ θαρσαλέως Ζεφύρῳ.



## HORTATORY AND ADMONITORY EPIGRAMS

forth fearlessly, ye sailors, your sails strutting with the wind, to the gentle task of loading the merchandise ye gain by barter. I, Priapus, am faithful to ships, since I boast that Thetis was the hostess of my father Bromius.<sup>1</sup>

### 16.—THEAETETUS SCHOLASTICUS

ALREADY the fair-foliaged field, at her fruitful birth-tide, is aflower with roses bursting from their buds; already on the branches of the alleyed cypresses the cicada, mad for music, soothes the sheaf-binder, and the swallow, loving parent, has made her house under the eaves and shelters her brood in the mud-plastered chamber. The sea sleeps, the calm dear to the Zephyrs spreads tranquilly over the expanse that bears the ships. No longer do the waters rage against the high-built poops, or belch forth spray on the shore. Mariner, roast first by his altar to Priapus, the lord of the deep and the giver of good havens, a slice of a cuttle-fish or of lusted red mullet, or a vocal scarus, and then go fearlessly on thy voyage to the bounds of the Ionian Sea.

### 17.—ANTIPHILUS

BLEST god of the harbour, accompany with gentle breeze the departing sails of Archelaus through the undisturbed water as far as the open sea, and thou who rulest over the extreme point of the beach,<sup>2</sup> save him on his voyage as far as the Pythian shrine. From thence, if all we singers are dear to Phoebus, I will sail trusting in the fair western gale.

<sup>1</sup> Hom. *I.* v. 135.

<sup>2</sup> Another god.

GREEK ANTHOLOGY

18.—ΑΡΓΕΝΤΑΡΙΟΤ

Γῶβρου, Διώνυσός σε καὶ ἡ φιλεράστρια Κύπρις  
 τέρποι, καὶ γλυκεραὶ γράμμασι Πιερίδες·  
 ὦν μὲν γὰρ σοφίην ἀποδρέπτεο· τῆς δ' ἐς ἔρωτας  
 ἔρχεο· τοῦ δὲ φίλας λαβροπότει κύλικας.

19.—ΑΠΟΛΛΩΝΙΔΟΤ

Ἐδὺν παρειάων πρῶτον θέρος ἡματι τούτῳ  
 κείρεο, καὶ γενύων ἡϊθέους ἔλικας,  
 Γαίῃ· σὸν δὲ πατήρ χερὶ δέξεται εὐκτὸν ἴουλον  
 Λεύκιος, αὐξομένου πουλὺν ἐς ἥλιον.  
 δωρεῦνται χρυσεόισιν, ἐγὼ δ' ἰλαροῖς ἐλέγοισιν·  
 οὐ γὰρ δὴ πλούτου Μοῦσα χεριοτέρη.

20.—ΑΔΔΑΙΟΤ

Ἦν τινα καλὸν ἴδης, εὐθύς τὸ πρῆγμα κροτείσθω·  
 βάζ' ἂ φρονεῖς· ὄρχεων δράσσεο χερσὶν ὄλαις·  
 ἦν δ' εἶπης, “Τίω σε, καὶ ἔσσομαι οἰά τ' ἀδελφός,”  
 αἰδώς σου κλείσει τὴν ἐπὶ τοῦργον ὁδόν.

21.—ΦΙΛΟΔΗΜΟΤ

Κύπρι γαληναίη, φιλονύμφιε, Κύπρι δικαίων  
 σύμμαχε, Κύπρι Πόθων μητερ ἀελλοπόδων,  
 Κύπρι, τὸν ἡμίσπαστον ἀπὸ κροκέων ἐμὲ παστῶν,  
 τὸν χιόσι ψυχὴν Κελτίσι νιφόμενον,  
 Κύπρι, τὸν ἡσύχιόν με, τὸν οὐδενὶ κοῦφα λαλεῦντα,  
 τὸν σέο πορφυρέῳ κλυζόμενον πελάγει,

## HORTATORY AND ADMONITORY EPIGRAMS

### 18.—MARCUS ARGENTARIUS

G**OB**RYS, let Dionysus and Aphrodite, who loves dalliance, delight thee, and the sweet Muses too with their letters. Their wisdom thou hast plucked; but enter now on her loves and drain his dear bowls.

### 19.—APOLLONIDES

S**HEAR** on this day, Gaius, the first sweet harvest of thy cheeks and the young curls on thy chin. Thy father Lucius will take in his hand what he had prayed to see, the down of thee who shalt grow to look on many suns. Others give golden presents, but I joyful verses; for indeed the Muse is not the inferior of wealth.

### 20.—ADDAEUS

I**F** you see a beauty, strike while the iron is hot. Say what you mean, *testiculos manibus totis attracta*. But if you say "I reverence you and will be like a brother," shame will close your road to accomplishment.

### 21.—PHILODEMUS

C**YPRIS** of the Calm, lover of bridegrooms; Cypris, ally of the just; Cypris, mother of the tempest-footed Loves; save me, Cypris, a man but half torn away from my saffron bridal chamber, and chilled now to the soul by the snows of Gaul. Save me, Cypris, thy peaceful servant, who utters no vain words to any, tossed as I am now on thy deep blue

## GREEK ANTHOLOGY

Κύπρι φιλορμίστειρα, φιλόργιε, σῶζέ με, Κύπρι,  
Ναϊακοὺς ἤδη, δεσπότη, πρὸς λιμένας.

### 22.—BIANOPOΣ

Μὴ πόδα γυμνὸν ἔρεσσε δι' ὑλάεσσαν ἀταρπὸν  
Αἰγύπτου· χαροπῶν φεῦγε δι᾽ ὄφίων,  
ἀγρεὺ δουνακοδιφα· τὸν ἐκ χέρσου δὲ φύλαξαι  
ἴον, ὁ τοξεύειν ὄρνιν ἐπειγόμενος.

### 23.—ΑΥΤΟΜΕΔΟΝΤΟΣ

Νικήτης ὀλίγοις μὲν ἐπὶ προτόνοισιν, ἀήτης  
οἶάτε, πρηίης ἄρχεται ἐκ μελέτης·  
ἀλλ' ὅταν ἐμπνεύσῃ, κατὰ δ' ἰστία πάντα φέρηται,  
λαίφεια πακτώσας, μέσσα θέει πελάγη,  
ναῦς ἄτε μυριόφορτος, ἕως ἐπὶ τέρματα μύθων  
ἔλθη ἀκυμάντους †ἐμπροσθεν εἰς λιμένας.

### 24.—ΚΡΙΝΑΓΟΡΟΥ

Φρὴν ἱερὴ μεγάλου Ἐνοσίχθονος, ἔσσο καὶ ἄλλοις  
ἠπίη, Αἰγαίην οἷ διέπουσιν ἄλα·  
κῆμοι γὰρ Θρήϊκι διωκομένῳ ὑπ' ἀήτη  
ᾠρέξας πρηεῖ ἀσπασίῳ λιμένας.

### 25.—ΑΝΤΙΠΑΤΡΟΥ

Φοῖβε, Κεφαλλήνων λιμενοσκόπε, θίνα Πανόρμου  
ναίων, τρηχείης ἀντιπέρην Ἰθάκης,

<sup>1</sup> We may compare Book V. 17, and for Naias see Book V. 107. Although he talks as if she were his wife here, she was, of course, his mistress. It is a question if the cold of Gaul and the voyage are literal or metaphorical.

## HORTATORY AND ADMONITORY EPIGRAMS

sea! Cypris, who lovest to bring ships to port, who lovest the solemn rites of wedlock, save me now, my queen, and bring me to the haven of my Naias.<sup>1</sup>

### 22.—BIANOR

FOWLER in search of reeds, move not with naked feet in the forest paths of Egypt, but fly far from the grey-eyed snakes; and hastening on thy way to shoot the birds of the air, beware of being poisoned by the earth.

### 23.—AUTOMEDON

NICETES,<sup>2</sup> like the breeze, when a ship has little sail up, begins with gentle rhetoric, but when he blows strongly and all sails are let out, he stiffens the canvas and races across the middle of the ocean, like a ship of vast burden, till he reaches the end of his discourse in the unruffled harbour.

### 24.—CRINAGORAS

HOLY spirit of the mighty Earth-shaker, be gracious to others, too, who cross the Ægean brine. For to me, driven swiftly by the Thracian breeze,<sup>3</sup> gently hast thou granted the harbour I was fain to reach.

### 25.—ANTIPATER OF THESSALONICA

PHOEBUS, guardian of the Cephallenians' harbour, dwelling on the beach of Panormus that faces rough

<sup>1</sup> *i.e.* the eloquence of Nicetes. He was a rhetor of the latter end of the first century A.D.

<sup>2</sup> The north wind, the most favourable in summer.

GREEK ANTHOLOGY

δός με δι' εὐπλώτοιο πρὸς Ἀσίδα κύματος ἐλθεῖν,  
 Πείσωνος δολιχῆ νηὶ συνεσπόμενον·  
 καὶ τὸν ἐμὸν βασιλῆα τὸν ἄλκιμον εὖ μὲν ἐκείνῳ  
 ἴλαον, εὖ δ' ὕμνοις ἄρτισον ἡμετέροις.

26.—ΛΟΤΚΙΑΝΟΥ

Ὡς τεθνηξόμενος τῶν σῶν ἀγαθῶν ἀπόλαυε,  
 ὡς δὲ βιωσόμενος φείδεο σῶν κτεάνων.  
 ἔστι δ' ἀνὴρ σοφὸς οὗτος, ὃς ἄμφω ταῦτα νοήσας  
 φειδοῖ καὶ δαπάνη μέτρον ἐφηρμόσατο.

27.—ΤΟΥ ΑΥΤΟΥ

Ἀνθρώπους μὲν ἴσως λήσεις ἄτοπὸν τι ποιήσας,  
 οὐ λήσεις δὲ θεοὺς οὐδὲ λογιζόμενος.

28.—ΤΟΥ ΑΥΤΟΥ

Τοῖσι μὲν εὖ πράττουσιν πᾶς ὁ βίος βραχύς ἐστιν,  
 τοῖς δὲ κακῶς μία νύξ ἄπλετός ἐστι χρόνος.

29.—ΤΟΥ ΑΥΤΟΥ

Οὐχ ὁ Ἔρως ἀδικεῖ μερόπων γένος, ἀλλ' ἀκολάστοις  
 ψυχαῖς ἀνθρώπων ἔσθ' ὁ Ἔρως πρόφασις.

30.—ΑΔΗΛΟΝ

Ὡκείαι χάριτες γλυκερώτεραι· ἦν δὲ βραδύνη,  
 πᾶσα χάρις κενεή, μηδὲ λέγοιτο χάρις.

## HORTATORY AND ADMONITORY EPIGRAMS

Ithaca, grant that I may sail to the Asian land through favouring waves in the wake of Piso's long ship. And attune my doughty emperor to be kind to him and kind to my verses.<sup>1</sup>

### 26.—LUCIAN

ENJOY thy possessions as if about to die, and use thy goods sparingly as if about to live. That man is wise who understands both these commandments, and hath applied a measure both to thrift and unthrift.

### 27.—BY THE SAME

IF thou doest any foul thing it may perchance be hidden from men, but from the gods it shall not be hidden, even if thou but thinkest of it.

### 28.—BY THE SAME

FOR men who are fortunate all life is short, but for those who fall into misfortune one night is infinite time.

### 29.—BY THE SAME

IT is not Love that wrongs the race of men, but Love is an excuse for the souls of the dissolute.

### 30.—ANONYMOUS

SWIFT gratitude is sweetest; if it delays, all gratitude is empty and should not even be called gratitude.

<sup>1</sup> For Piso see indices to previous volumes. The date is probably A.D. 11, in which year Piso went to govern Pamphylia.

## GREEK ANTHOLOGY

### 31.—ΛΟΥΚΙΑΝΟΥ

Θνητὰ τὰ τῶν θνητῶν, καὶ πάντα παρέρχεται ἡμᾶς·  
ἦν δὲ μῆ, ἀλλ' ἡμεῖς αὐτὰ παρερχόμεθα.

### 32.—[ΠΑΛΛΑΔΑ]

Πολλὰ μεταξὺ πέλει κύλικος, καὶ χεῖλεος ἄκρου.

### 33.—ΑΔΗΛΟΝ

Ἐσθλὰ λέγειν αἰεὶ πάντα, καλόν· αἰσχρὰ δέ, δεινόν,  
κᾶν ὧσιν τούτων ἄξιοι ὧν λέγομεν.

### 34.—ΠΑΛΛΑΔΑ

Εἰ τὸ μέλειν δύναται τι, μερίμνα καὶ μελετω σοι·  
εἰ δὲ μέλει περὶ σοῦ δαίμονι, σοὶ τί μέλει;  
οὔτε μεριμνήσεις δίχα δαίμονος, οὔτ' ἀμελήσεις·  
ἀλλ' ἵνα σοὶ τι μέλη, δαίμονι τοῦτο μέλει.

A. J. Butler, *Amaranth and Asphodel*, p. 73.

### 35.—ΛΟΥΚΙΑΝΟΥ

Εὖ πράττων, φίλος εἶ θνητοῖς, φίλος εἶ μακάρεσσι,  
καὶ σευ ῥηϊδίως ἔκλυον εὐξαμένον·  
ἦν πταίσης, οὐδεὶς ἔτι σοι φίλος, ἀλλ' ἅμα πάντα  
ἐχθρά, Τύχης ῥιπαῖς συμμεταβαλλόμενα.

### 36.—ΤΟΥ ΑΥΤΟΥ

Οὐδὲν ἐν ἀνθρώποισι Φύσις χαλεπώτερον εὔρειν  
ἀνθρώπου καθαρὰν ψευδομένου φιλίην·



## HORTATORY AND ADMONITORY EPIGRAMS

### 31.—LUCIAN

ALL that belongs to mortals is mortal, and all things pass us by; or if not, we pass them by.

### 32.—[PALLADAS]<sup>1</sup>

THERE'S many a slip 'twixt the cup and the lip.

### 33.—ANONYMOUS

IT is good to speak ever well of all; but to speak ill is a shame, even if men merit what we say.

### 34.—PALLADAS

IF concern avail aught, take thought and let things concern thee; but if God is concerned for thee, what does it concern thee? Without God thou shalt neither take thought nor be unconcerned; but that aught concern thee is the concern of God.

### 35.—LUCIAN

IF thou art fortunate thou art dear to men and dear to gods, and readily they hear thy prayers; but if thou meetest with ill-fortune thou hast no longer any friend, but everything goes against thee, changing with the gusts of fortune.

### 36.—BY THE SAME

NOTHING more noxious hath Nature produced among men than the man who simulates pure

<sup>1</sup> A very ancient proverb, by some attributed to Homer.

GREEK ANTHOLOGY

οὐ γὰρ ἔθ' ὡς ἐχθρὸν προφυλασσόμεθ', ἀλλ' ἀγα-  
πῶντες  
ὡς φίλον, ἐν τούτῳ πλείονα βλαπτόμεθα.

37.—ΤΟΥ ΑΥΤΟΥ

Ἡ βραδύπους βουλή μέγ' ἀμείνων· ἡ δὲ ταχεῖα  
αἰὲν ἐφελκομένη τὴν μετάνοιαν ἔχει.

38.—ΔΙΟΝΤΣΙΟΥ

Ὠρῆ ἐρᾶν, ὦρῆ δὲ γαμεῖν, ὦρῆ δὲ πεπαῦσθαι.

39.—ΑΔΗΛΟΝ

Θησαυρὸς μέγας ἔστ' ἀγαθὸς φίλος, Ἡλιόδωρε,  
τῷ καὶ τηρῆσαι τοῦτον ἐπισταμένῳ.

40.—ΑΔΗΛΟΝ

Μὴ ποτε, τὸν παρεόντα παρὲς φίλον, ἄλλον ἐρεύνα,  
δειλῶν ἀνθρώπων ῥήμασι πειθόμενος.

41.—ΛΟΥΚΙΑΝΟΥ

Πλοῦτος ὁ τῆς ψυχῆς πλοῦτος μόνος ἐστὶν ἀληθής·  
τᾶλλα δ' ἔχει λύπην πλείονα τῶν κτεάνων.  
τόνδε πολυκτέανον καὶ πλούσιον ἔστι δίκαιον  
κλήζειν, ὃς χρῆσθαι τοῖς ἀγαθοῖς δύναται.  
εἰ δέ τις ἐν ψήφοις κατατῆκεται, ἄλλον ἐπ' ἄλλῳ  
σωρεύειν αἰεὶ πλοῦτον ἐπειγόμενος,  
οὗτος ὅποια μέλισσα πολυτρήτοις ἐνὶ σίμβλοις  
μοχθήσει, ἐτέρων δρεπτομένων τὸ μέλι.

<sup>1</sup> As a fact said by Timon in speaking of Dionysius of Heraclea, a Stoic philosopher who deserted to the Epicureans

## HORTATORY AND ADMONITORY EPIGRAMS

friendship; for we are no longer on our guard against him as an enemy, but love him as a friend, and thus suffer more injury.

### 37.—BY THE SAME

SLOW-FOOTED counsel is much the best, for swift counsel ever drags repentance behind it.

### 38.—DIONYSIUS

A TIME to love, and a time to wed, and a time to rest.<sup>1</sup>

### 39.—ANONYMOUS

A GOOD friend, Heliodorus, is a great treasure to him who knows also how to keep him.

### 40.—ANONYMOUS

NEVER give up the friend you have and seek another, listening to the words of worthless men.

### 41.—LUCIAN

THE wealth of the soul is the only true wealth; the rest has more trouble than the possessions are worth. Him one may rightly call lord of many possessions and wealthy who is able to use his riches. But if a man wears himself out over accounts, ever eager to heap wealth on wealth, his labour shall be like that of the bee in its many-celled honeycomb, for others shall gather the honey.

in his old age. It was preceded by the punning line, *ἤνικ' ἐχρῆν δόνειν, νῦν ἄρχεται ἠδύνεσθαι*, "Now when it was time for him to set, he begins to seek pleasure."

GREEK ANTHOLOGY

42.—ΤΟΥ ΑΥΤΟΥ

Ἀρρήτων ἐπέων γλώσση σφραγίς ἐπικείσθω·  
κρείσσων γὰρ μύθων ἢ κτεάνων φυλακῆ.

43.—ΑΔΗΛΟΝ

Ἐξ ὧραι μόχθοις ἰκανώταται· αἱ δὲ μετ' αὐτὰς  
γράμμασι δεικνύμεναι ΖΗΘΙ λέγουσι βροτοῖς.

44.—ΠΑΛΛΑΔΑ

Ἦν ὁ φίλος τι λάβη, “Δόμινε φράτερ” εὐθύς  
ἔγραψεν·  
ἦν δ' αὖ μή τι λάβη, τὸ “Φράτερ” εἶπε μόνον·  
ὦνία γὰρ καὶ ταῦτα τὰ ῥήματα. αὐτὰρ ἔγωγε  
οὐκ ἐθέλω Δόμινε, οὐ γὰρ ἔχω δόμεναι.

45.—ΤΟΥ ΑΥΤΟΥ

Ἄν μνήμην, ἄνθρωπε, λάβης, ὁ πατήρ σε τί ποιῶν  
ἔσπειρεν, παύσῃ τῆς μεγαλοφροσύνης.  
ἀλλ' ὁ Πλάτων σοὶ τῦφον ὄνειρώσσω ἐνέφυσεν,  
ἀθάνατόν σε λέγων καὶ φυτὸν οὐράνιον.  
ἐκ πηλοῦ γέγονας· τί φρονεῖς μέγα; τοῦτο μὲν  
οὕτως  
εἰπ' ἄν τις, κοσμῶν πλάσματι σεμνοτέρῳ.  
εἰ δὲ λόγον ζητεῖς τὸν ἀληθινόν, ἐξ ἀκολάστου  
λαγνείας γέγονας καὶ μιαρᾶς ῥανίδος.

## HORTATORY AND ADMONITORY EPIGRAMS

### 42.—BY THE SAME

LET a seal be set on the tongue concerning words that should not be spoken; for it is better to guard speech than to guard wealth.

### 43.—ANONYMOUS

SIX hours are most suitable for labour, and the four that follow, when set forth in letters,<sup>1</sup> say to men "Live."

### 44.—PALLADAS

IF a friend receives a present he at once writes beginning "Lord brother," but if he gets nothing he only says "Brother." For these words are to be bought and sold. I at least wish no "Lord," for I have nothing to give.<sup>2</sup>

### 45.—BY THE SAME

IF thou rememberest, O man, how thy father sowed thee, thou shalt cease from thy proud thoughts. But dreaming Plato hath engendered pride in thee, calling thee immortal and a "heavenly plant." "Of dust thou art made. Why dost thou think proudly?" So one might speak, clothing the fact in more grandiloquent fiction; but if thou seekest the truth, thou art sprung from incontinent lust and a filthy drop.

<sup>1</sup> The letters of the alphabet were used as figures: ZHΘI (meaning "Live") is 7, 8, 9, 10.

<sup>2</sup> The pun is on *Domine* (the Latin for "Lord") and *domenai* (the Greek for "to give").

## GREEK ANTHOLOGY

### 46.—ΤΟΥ ΑΥΤΟΥ

Ἡ μεγάλη παίδευσις ἐν ἀνθρώποισι σιωπή·  
 μάρτυρα Πυθαγόραν τὸν σοφὸν αὐτὸν ἔχω,  
 ὅς, λαλέειν εἰδώς, ἑτέρους ἐδίδασκε σιωπᾶν,  
 φάρμακον ἡσυχίης ἐγκρατὲς εὐρόμενος.

### 47.—ΤΟΥ ΑΥΤΟΥ

Ἔσθιε, πῖνε, μύσας ἐπὶ πένθεσιν· οὐ γὰρ ἔοικεν  
 γαστέρι πενθῆσαι νεκρόν· Ὀμηρος ἔφη·  
 καὶ γὰρ ὁμοῦ θύψασαν ὀλωλότα δώδεκα τέκνα  
 σίτου μνησαμένην τὴν Νιόβην παράγει.

### 48.—ΤΟΥ ΑΥΤΟΥ

Μήποτε δουλεύσασα γυνὴ δέσποινα γένοιτο,  
 ἐστὶ παροιμιακόν. τῶδε δ' ὅμοιον ἐρῶ·  
 μήτε δίκην δικάσειεν ἀνὴρ γεγονώς δικολέκτης,  
 μηδ' ὅταν Ἴσοκράτους ῥητορικώτερος ᾖ.  
 πῶς γὰρ ὁ μισθαρνεῖν εἰθισμένος οὐδὲν ἑταίρας  
 σεμνότερον, δικάσαι μὴ ῥυπαρῶς δύναται;

### 49.—ΤΟΥ ΑΥΤΟΥ

Καὶ μύρμηκι χολὴν καὶ σέρφῳ φασὶν ἐνεῖναι  
 εἶτα χολὴν μὲν ἔχει ζῶα τὰ φαυλότατα,  
 ἐκκείσθαι δ' ἐμὲ πᾶσι χολὴν μὴ ἔχοντα κελεύεις,  
 ὡς μηδὲ ψιλοῖς ῥήμασιν ἀνταδικεῖν  
 τοὺς ἔργοις ἀδικούντας; ἀποφράξαντα δεήσει  
 λοιπὸν ὀλοσχοίνῳ τὸ στόμα, μηδὲ πνέειν.

<sup>1</sup> Hom. II. xxiv. 691.

## HORTATORY AND ADMONITORY EPIGRAMS

### 46.—BY THE SAME

SILENCE is men's chief learning. The sage Pythagoras himself is my witness. He, knowing himself how to speak, taught others to be silent, having discovered this potent drug to ensure tranquillity.

### 47.—BY THE SAME

EAT and drink and keep silence in mourning; for we should not, as Homer said, mourn the dead with our belly. Yes, and he shows us Niobe, who buried her twelve dead children all together, taking thought for food.<sup>1</sup>

### 48.—BY THE SAME

IT is a proverb, that no woman who has been a slave should ever become a mistress. I will tell you something similar. "Let no man who has been an advocate ever become a judge, not even if he be a greater orator than Isocrates. For how can a man who has served for hire in a fashion no more respectable than a whore judge a case otherwise than dirtily?"

### 49.—BY THE SAME

THEY say that even ants and gnats have bile. So, while the most insignificant beasts have bile, do you bid me have no bile and lie exposed to the attacks of all the world, not even wronging by mere words those who wrong me by deeds? I have for the rest of my life to stop up my mouth with a rush<sup>2</sup> and not even breathe.

<sup>2</sup> A phrase borrowed from Aeschines, 31, 5, but there it is "to sew up," which is more intelligible.

GREEK ANTHOLOGY

50.—ΤΟΥ ΑΥΤΟΥ

Τὴν Κίρκην οὐ φημι, καθὼς εἶρηκεν Ὀμηρος,  
 ἀντ' ἀνδρῶν ποιεῖν ἢ σύας ἢ ἑλύκους  
 τοὺς αὐτῇ προσιόντας· ἑταίρα δ' οὔσα πανούργος  
 τοὺς δελεασθέντας πτωχοτάτους ἐποίει·  
 τῶν δ' ἀνθρωπείων ἀποσυλήσασα λογισμῶν,  
 εἶτ' ἀπὸ τῶν ἰδίων μηδὲν ἔχοντας ἔτι  
 ἔτρεφεν ἔνδον ἔχουσα δίκην ζώων ἀλογίστων.  
 ἔμφρων δ' ὦν Ὀδυσσεύς, τὴν νεότητα φυγῶν,  
 οὐχ Ἑρμοῦ, φύσεως δ' ἰδίας ἐμφύντα λογισμὸν  
 εἶχε γοητείας φάρμακον ἀντίπαλον.

51.—ΤΟΥ ΑΥΤΟΥ

Ὁ φθόνος οἰκτιρμοῦ, κατὰ Πίνδαρον, ἐστὶν ἀμείνων  
 οἱ βασκαίνόμενοι λαμπρὸν ἔχουσι βίον·  
 τοὺς δὲ λίαν ἀτυχεῖς οἰκτείρομεν. ἀλλὰ τις εἶην  
 μήτ' ἄγαν εὐδαίμων, μήτ' ἑλεεινὸς ἐγώ.  
 ἢ μεσότης γὰρ ἄριστον, ἐπεὶ τὰ μὲν ἄκρα πέφυκε  
 κινδύνους ἐπάγειν, ἔσχατα δ' ὕβριν ἔχει.

52.—ΤΟΥ ΑΥΤΟΥ

Εὐγε λέγων, τὸν Καιρὸν ἔφησθε θεόν, εὐγε, Μένανδρον  
 ὡς ἀνὴρ Μουσῶν καὶ Χαρίτων τρόφιμος·  
 πολλάκι γὰρ τοῦ σφόδρα μεριμνηθέντος ἄμεινον  
 προσπεσὸν εὐκαίρως εὐρέ τι ταυτόματον.

53.—ΤΟΥ ΑΥΤΟΥ

Εἰ τοὺς ἀνδροφόνους εὐδαίμονας ὄντας ὀρώμεν,  
 οὐ πάνυ θαυμάζω· τοῦ Διὸς ἐστὶ γέρας.



## HORTATORY AND ADMONITORY EPIGRAMS

### 50.—BY THE SAME

I DENY that Circe, as Homer says, changed those who visited her from men into pigs or wolves. No! she was a cunning courtesan, and made them who took her bait poorest of the poor. Stripping them of their human sense, she now, when they could gain nothing for themselves, reared them in her house like senseless animals. But Ulysses, having his wits about him and avoiding the folly of youth, possessed a counter-charm to enchantment, his own nature, not Hermes,<sup>1</sup> implanting reason in him.

### 51.—BY THE SAME

ENVY, says Pindar, is better than pity.<sup>2</sup> Those who are envied lead a splendid life, while our pity is for the excessively unfortunate. I would be neither too fortunate nor too badly off; for the mean is best, since the height of fortune is apt to bring danger, while the depth of misery exposes to insult.

### 52.—BY THE SAME

WELL didst thou say it, right well, Menander, and like a true nursling of the Muses and Graces, that Opportunity is a god; for often a thought that occurs opportunely of itself finds something better than much reflection.

### 53.—BY THE SAME

THAT we see murderers blest by fortune does not surprise me much. It is the gift of Zeus. For he

<sup>1</sup> As in Homer.

<sup>2</sup> *Pyth.* i. 85.

## GREEK ANTHOLOGY

τὸν γὰρ γεννήσαντα μεμισηκῶς καὶ ἐκεῖνος  
 κτεῖνεν ἄν, εἰ ὁ Κρόνος θνητὸς ἐτύγχανεν ὦν  
 ἀντὶ δὲ τοῦ κτεῖναι σὺν τοῖς Τιτῆσι κολάζει,  
 δέσμιον, ὡς ληστήν, εἰς τὸ βάραθρον ἐνεῖς.

### 54.—ΤΟΥ ΑΥΤΟΥ

Οὐ ποιεῖ θάνατον μόνον ἢ φθίσις· ἀλλὰ τὸν αὐτὸν  
 καὶ πολλὴ παχύτης πολλάκις εἰργάσατο.  
 τοῦδ' ὁ τυραννήσας Διονύσιος Ἑρακλείας  
 τῆς ἐν τῷ Πόντῳ μάρτυς, ὁ τοῦτο παθών.

### 55.—ΤΟΥ ΑΥΤΟΥ

\* Ἄν πάνυ κομπάζης προστάγμασι μὴ ὑπακούειν  
 τῆς γαμετῆς, ληρεῖς· οὐ γὰρ ἀπὸ δρυὸς εἶ,  
 οὐδ' ἀπὸ πέτρης, φησὶν· ὃ θ' οἱ πολλοὶ κατ' ἀνάγκην  
 πάσχομεν, ἢ πάντες, καὶ σὺ γυναικοκρατῆ.  
 εἰ δ', "Οὐ σανδαλίῳ," φῆς, "τύπτομαι, οὐδ', ἀκολα  
 στου  
 οὔσης μοι γαμετῆς, χρὴ με μύσαντα φέρειν,"  
 δουλεύειν σε λέγω μετριώτερον, εἴ γε πέπρασαι  
 σῶφρονι δεσποίνῃ μηδὲ λίαν χαλεπῇ.

### 56.—ΤΟΥ ΑΥΤΟΥ

Οὐδὲν σωφροσύνης τεκμήριόν ἐστι πρόδηλον·  
 τοῖς ἐμπαιζομένοις ἀνδράσι ταῦτα λέγω.  
 οὔτε τὸ δύσμορφον πάντως ἀνύποπτον ὑπάρχει,  
 οὔτ' ἀκολασταίνειν πᾶσα πέφυκε καλή.  
 καὶ γὰρ τις διὰ τὴν ὥραν τοῖς πολλὰ διδοῦσιν  
 οὐχ ἔπεται· πολλὰς δ' ἐστὶ γυναῖκας ἰδεῖν

## HORTATORY AND ADMONITORY EPIGRAMS

would have killed his father, whom he hated, had Cronos chanced to be mortal. Now, instead of killing him, he punishes him in the same place as the Titans, casting him bound like a robber into the pit.

### 54.—BY THE SAME

CONSUMPTION is not the only cause of death, but extreme obesity often has the same result. Dionysius, tyrant of the Pontic Heraclea, testifies to this, for it is what befel him.

### 55.—BY THE SAME

IF you boast that you don't in any way obey your wife's orders, you are talking nonsense: for you are not made of tree or stone, as the saying is,<sup>1</sup> and you suffer what most or all of us suffer, you are ruled by a woman. But if you say, "She does not smack me with her slipper, nor have I an unchaste wife whom I must put up with and shut my eyes," I say your servitude is milder than that of others, as you have sold yourself to a chaste and not very severe mistress.

### 56.—BY THE SAME

THERE is no manifest sign of chastity: this I tell husbands who are made fools of. Neither are ill-looks quite free from suspicion, nor is every pretty woman naturally vicious. For a woman may refuse to yield to those who are ready to pay a high price owing to her beauty, and we see many who are not

<sup>1</sup> Hom. *Od.* xix. 162.

οὐχὶ καλὰς τὴν ὄψιν, ὀπυιομένας ἀκορέστως,  
 καὶ τοῖς χρησαμένοις πολλὰ χαριζόμενας.  
 οὐκ εἴ τις συνάγει τὰς ὀφρύας, οὐδὲ γελῶσα  
 φαίνεται, ὀφθῆναί τ' ἀνδράσιν ἐκτρέπεται,  
 σῶφροσύνης τρόπος οὗτος ἐχέγγυος· ἀλλὰ τις εὔροι  
 μαχλάδα μὲν κρύβδην τὴν πάνυ σεμνοτάτην,  
 τὰς δ' ἰλαρὰς καὶ πᾶσι φιλανθρώπως προσιούσας  
 σῶφρονας, εἰ σῶφρων ἐστὶ γυνή τις ὅλως.  
 ἡλικία τοίνυν τάδε κρίνεται; ἀλλ' Ἀφροδίτης  
 οἴστρων εἰρήνην οὐδὲ τὸ γῆρας ἔχει.  
 ὄρκοις λοιπὸν ἄγει τε πεποίθαμεν· ἀλλὰ μεθ' ὄρκου  
 ζητεῖν ἐστὶ θεοὺς δώδεκα καὶ ἴνερεου.<sup>1</sup>

57.—ΤΟΥ ΑΥΤΟΥ

Γαστέρα μισήσειε θεὸς καὶ βρώματα γαστρός·  
 εἶνεκα γὰρ τούτων σῶφροσύνα λύεται.

58.—ΤΟΥ ΑΥΤΟΥ

Γῆς ἐπέβην γυμνός, γυμνός θ' ὑπὸ γαῖαν ἄπειμι·  
 καὶ τί μάτην μοχθῶ, γυμνὸν ὄρων τὸ τέλος;  
 W. M. Hardinge, in *The Nineteenth Century*, Nov. 1878  
 p. 886.

59.—ΤΟΥ ΑΥΤΟΥ

Προσδοκίη θανάτου πολυώδυνός ἐστιν ἀνίη·  
 τοῦτο δὲ κερδαίνει θνητὸς ἀπολλύμενος.  
 μὴ τοίνυν κλαύσης τὸν ἀπερχόμενον βιότοιο·  
 οὐδὲν γὰρ θανάτου δεύτερόν ἐστι πάθος.

J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 108.

<sup>1</sup> In line 17 I write ἄγει for αἰεί. I suggest at the end  
 καινοτέρους, and render so. "After swearing by the old

## HORTATORY AND ADMONITORY EPIGRAMS

good-looking never satisfied with amorous intercourse, and giving large presents to those who possess them. Nor if a woman is always frowning and is never seen to laugh, and avoids showing herself to men, is this behaviour a pledge of chastity. On the contrary, the most grave of them may turn out to be whores in secret, and the merry ones who are amiable to everyone may be virtuous, if any woman is entirely virtuous. Is age, then, a criterion? But not even old age has peace from the goad of Aphrodite. We trust then to oaths and her religious awe. But after her oath she can go and seek out twelve newer gods.

### 57.—BY THE SAME

MAY God look with hatred on the belly and its food; for it is owing to them that chastity breaks down.

### 58.—BY THE SAME

NAKED I alighted on the earth and naked shall I go beneath it. Why do I toil in vain, seeing the end is nakedness?

### 59.—BY THE SAME

THE expectation of death is a trouble full of pain, and a mortal, when he dies, gains freedom from this. Weep not then for him who departs from life, for there is no suffering beyond death.

---

twelve gods, she can get twelve new gods to forgive her for her perjury," i.e. she can become a Christian and conciliate the Apostles.

60.—ΤΟΥ ΑΥΤΟΥ

Πλουτεῖς· καὶ τί τὸ λοιπόν; ἀπερχόμενος μετὰ σαυ-  
τὸν πλοῦτον σύρεις, εἰς σορὸν ἐλκόμενος;  
τὸν πλοῦτον συνάγεις δαπανῶν χρόνον· οὐ δύνασαι  
ζωῆς σωρεῦσαι μέτρα περισσότερα.

J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 109.

61.—ΤΟΥ ΑΥΤΟΥ

Φεύγετε τοὺς πλουτοῦντας, ἀναιδέας, οἰκοκυράνους,  
μισοῦντας πενίην μητέρα σωφροσύνας.

62.—ΤΟΥ ΑΥΤΟΥ

Οὐ λόγον, οὐ νόμον οἶδε Τύχη, μερόπων δὲ τυραννεί-  
τοῖς ἰδίους ἀλόγως ρεύμασι συρομένη.  
μᾶλλον τοῖς ἀδίκοισι ῥέπει, μισεῖ δὲ δικαίους,  
ὡς ἐπιδεικνυμένη τὴν ἄλογον δύναμιν.

63.—ΤΟΥ ΑΥΤΟΥ

Μηδέποτε ζήσας ὁ πένης βροτὸς οὐδ' ἀποθνήσκει·  
καὶ ζῆν γὰρ δοκέων, ὡς νέκυς ἦν ὁ τάλας.  
οἱ δὲ τύχας μεγάλας καὶ χρήματα πολλὰ λαχόντες,  
οὗτοι τὸν θάνατον πτώσιν ἔχουσι βίου.

64.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

\* Ἡ ρά γε ποῦ τὸ φρύαγμα τὸ τηλικόν; οἱ δὲ περισσο-  
πῆ ἔβαν ἐξαίφνης ἀγχίποροι κόλακες;

<sup>1</sup> "Pulling them into the coffin" (Mackail); "pulled" in my rendering would mean "driven in a hearse." If σορός is

## HORTATORY AND ADMONITORY EPIGRAMS

### 60.—BY THE SAME

YOU are wealthy. And what is the end of it? When you depart do you trail your riches after you as you are being pulled to your tomb?<sup>1</sup> You gather wealth spending time, but you cannot pile up a heavier measure of life.

### 61.—BY THE SAME

Avoid the rich; they are shameless, domestic tyrants, hating poverty, the mother of temperance.

### 62.—BY THE SAME

FORTUNE knows neither reason nor law, but rules men despotically, carried along without reason by her own current. She is rather inclined to favour the wicked, and hates the just, as if making a display of her unreasoning force.

### 63.—BY THE SAME

A POOR man has never lived, and does not even die, for when he seemed to be alive the unfortunate wretch was like a corpse. But for those who enjoy great prosperity and much wealth death is the ruin of life.

### 64.—AGATHIAS SCHOLASTICUS

*On a former Magistrate*

WHERE, I ask, is that vast insolence? And where have they suddenly departed, the crowds of flatterers who used to walk by your side? Now you are gone a portable coffin and not, as I suppose, a stone one, M. is right.

## GREEK ANTHOLOGY

νῦν γὰρ ἐκὰς πτόλιος φυγὰς ὄχρεο· τοῖς πρότερον  
οἰκτροῖς τὴν κατὰ σοῦ ψῆφον ἔδωκε Τύχη.  
πολλή σοι, κλυτοεργὲ Τύχη, χάρις, οὐνεχ' ὁμοίως  
πάντας αἰεὶ παίζεις, κείσέτι τερπόμεθα.

### 65.—ΠΑΛΛΑΔΑ

Πλοῦς σφαλερὸς τὸ ζῆν· χειμαζόμενοι γὰρ ἐν αὐτῇ  
πολλάκι ναυηγῶν πταίομεν οἰκτρότερα.  
τὴν δὲ Τύχην βιότοιο κυβερνήτειραν ἔχοντες,  
ὡς ἐπὶ τοῦ πελάγους, ἀμφίβολοι πλέομεν,  
οἱ μὲν ἐπ' εὐπλοίην, οἱ δ' ἔμπαλιν· ἀλλ' ἅμα πάντες  
εἰς ἓνα τὸν κατὰ γῆς ὄρμον ἀπερχόμεθα.

### 66.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εὐτέ τις ἐκ πενίης πλούτου τύχοι ἠδὲ καὶ ἀρχῆς,  
οὐκέτι γινώσκει, τίς πέλε τὸ πρότερον.  
τὴν ποτὲ γὰρ φιλίην ἀπαναίνεται· ἀφρονέων δὲ  
τέρψιν ὀλισθηρῆς οὐ δεδάηκε Τύχης.  
ἧς ποτε γὰρ πτωχὸς ταλαπείριος· οὐκ ἐθέλεις δέ,  
αἰτίζων ἀκόλους, νῦν ἐτέροις παρέχειν.  
πάντα, φίλος, μερόπεσσι παρέρχεται· εἰ δ' ἀπιθήσῃ  
ἔμπαλιν αἰτίζων μάρτυρα σαυτὸν ἔχοις.

### 67.—ΜΑΚΗΔΟΝΙΟΥ ΤΥΠΑΤΟΥ

Μνήμη καὶ Λήθη, μέγα χαίρετον· ἡ μὲν ἐπ' ἔργου  
Μνήμη τοῖς ἀγαθοῖς, ἡ δ', ἐπὶ λευγαλέοις.

R. Bland, in *Collections from the Greek Anthology*, 1815,  
p. 114; J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 114



## HORTATORY AND ADMONITORY EPIGRAMS

to exile far from the city, and Fortune has made those whom you formerly pitied judges to condemn you. Great thanks to thee, Fortune, performer of glorious deeds, for that thou ever mockest all alike, and we have that to amuse us.

### 65.—PALLADAS

LIFE is a perilous voyage; for often we are tempest-tossed in it and are in a worse case than shipwrecked men. With Fortune at Life's helm we sail uncertainly as on the open sea, some on a fair voyage, others the reverse: but all alike reach one harbour under the earth.

### 66.—AGATHIAS SCHOLASTICUS

WHEN a man rises from poverty to wealth and office, he no longer recognizes what he once was. For he repudiates his former friendships, and in his folly learns not how playful slippery fortune is. You were once a miserable pauper, and now you who used to "beg for a pittance"<sup>1</sup> refuse it to others. My friend, everything that is man's passes away, and if you will not believe it, you will go begging again and testify to it yourself.

### 67.—MACEDONIUS THE CONSUL

MEMORY and Oblivion, all hail! Memory I say in the case of good things, and Oblivion in the case of evil.

<sup>1</sup> The phrase is Homeric (*Od.* xvii. 222).

GREEK ANTHOLOGY

68.—ΑΓΑΘΙΟΥ

Καλὸν μὲν στυγόμενον ἔχειν νόον· εἰ δ' ἄρ' ἀνάγκη  
 ἄρσενικὴ φιλότης μὴ ποτέ σε κλονέοι.  
 θηλυτέρας φιλέειν ὀλίγον κακόν, οὐνεκα κείναις  
 κυπριδίους ὄαρους πότνα δέδωκε φύσις.  
 δέρκεο τῶν ἀλόγων ζώων γένος· ἡ γὰρ ἐκείνων  
 οὐδὲν ἀτιμάζει θέσμια συζυγίης·  
 ἄρσενι γὰρ θήλεια συνάπτεται· οἱ δ' ἀλεγεινοὶ  
 ἄνδρες ἐς ἀλλήλους ξεῖνον ἄγουσι γάμον.

69.—ΤΟΥ ΑΥΤΟΥ

Τὸν θάνατον τί φοβεῖσθε, τὸν ἡσυχίης γενετῆρα,  
 τὸν παύοντα νόσους καὶ πενίης ὀδύνας;  
 μῦνον ἅπαξ θνητοῖς παραγίνεται, οὐδέ ποτ' αὐτὸν  
 εἶδέν τις θνητῶν δεύτερον ἐρχόμενον·  
 αἱ δὲ νόσοι πολλαὶ καὶ ποικίλαι, ἄλλοτ' ἐπ' ἄλλοι  
 ἐρχόμεναι θνητῶν, καὶ μεταβαλλόμεναι.

70.—ΜΑΚΗΔΟΝΙΟΥ ΠΙΑΤΟΥ

Εἰ βίον ἐν μερόπεσσι Τύχης παίζουσιν ἐταῖραι  
 Ἐλπίδες ἀμβολάδην πάντα χαριζόμεναι,  
 παίζομαι, εἰ βροτὸς εἰμι. βροτὸς δ' εὖ οἶδα καὶ αὐτὸν  
 θνητὸς ἐών· δολιχαῖς δ' ἐλπίσι παιζόμενος,  
 αὐτὸς ἐκοντὶ γέγηθα πλανώμενος, οὐδέ γενοίμην  
 ἐς κρίσιν ἡμετέρην πικρὸς Ἀριστοτέλης.  
 τὴν γὰρ Ἀνακρείοντος ἐνὶ πραπίδεσσι φυλάσσω  
 παρφασίην, ὅτι δεῖ φροντίδα μὴ κατέχειν.

## HORTATORY AND ADMONITORY EPIGRAMS

### 68.—AGATHIAS

It is good to have a mind that hates sexual intercourse, but if you must, let not the love of males ever disturb you. It is a small evil to love women, for gracious Nature gave them the gift of amorous dalliance. Look at the race of beasts; not one of them dishonours the laws of intercourse, for the female couples with the male. But wretched men introduce a strange union between each other.

### 69.—BY THE SAME

Why fear death, the mother of rest, death that puts an end to sickness and the pains of poverty? It happens but once to mortals, and no man ever saw it come twice. But diseases are many and various, coming first to this man, then to that, and ever changing.

### 70.—MACEDONIUS THE CONSUL

If the Hopes, the companions of Fortune, make sport of human life, delaying to grant every favour, I am their plaything if I am human, and being mortal, I well know I am human. But being the sport of long-deferred hopes, I am willing and pleased to be deceived, and would not in judging myself be as severe as Aristotle,<sup>1</sup> for I bear in mind Anacreon's advice<sup>2</sup> that we should not let care abide with us.

<sup>1</sup> A Roman would have said "Cato."

<sup>2</sup> The reference is to *Anacreontea* xli.

GREEK ANTHOLOGY

71.—ΤΟΥ ΑΥΤΟΥ

Πανδώρης ὀρόων γελῶω πίθον, οὐδὲ γυναῖκα  
 μέμφομαι, ἀλλ' αὐτῶν τὰ πτερὰ τῶν Ἀγαθῶν.  
 ὡς γὰρ ἐπ' Οὐλύμποιο μετὰ χθονὸς ἦθεα πάσης  
 πωτῶνται, πίπτειν καὶ κατὰ γῆν ὄφελον.  
 ἢ δὲ γυνὴ μετὰ πῶμα κατωχρήσασα παρεῖα  
 ὤλεσεν ἀγλαΐην ὧν ἔφερεν χαρίτων.  
 ἀμφοτέρων δ' ἤμαρτεν ὁ νῦν βίος, ὅττι καὶ αὐτῆν  
 γηράσκουσιν ἔχει, καὶ πίθος οὐδὲν ἔχει.

72.—ΠΑΛΛΑΔΑ

Σκηνὴ πᾶς ὁ βίος καὶ παίγιον· ἢ μάθε παίζεις,  
 τὴν σπουδὴν μεταθείς, ἢ φέρε τὰς ὀδύνας.

J. H. Merivale, in *Collections from the Greek Anthology*,  
 1813, p. 110; John Hall Stevenson, *Crazy Tales*, title-motto:  
 J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 106.

73.—ΤΟΥ ΑΥΤΟΥ

Εἰ τὸ φέρον σε φέρει, φέρε καὶ φέρου· εἰ δ' ἀγανακτῶ  
 καὶ σαυτὸν λυπεῖς, καὶ τὸ φέρον σε φέρει.

J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 105.

74.—ΠΑΤΛΟΥ ΣΙΛΕΝΤΙΑΡΙΟΥ

Μῆτε βαθυκτεάνοιο τύχης κουφίζεο ῥοίζῳ,  
 μήτε σέο γνάμψῃ φροντὶς ἐλευθερίην.  
 πᾶς γὰρ ὑπ' ἀσταθέεσσι βίος πελεμίζεται αὔραις,  
 τῇ καὶ τῇ θαμινῶς ἀντιμεθελκόμενος.  
 ἢ δ' ἀρετὴ σταθερόν τι καὶ ἄτροπον, ἧς ἐπι μούνης  
 κύματα θαρσαλέως ποντοπόρει βιότου.

<sup>1</sup> i.e. the escape of the Goods of life. In the older and more usual story it is the Evils of life that were in Pandora's jar and escaped. Macedonius seems in the last lines to make

## HORTATORY AND ADMONITORY EPIGRAMS

### 71.—BY THE SAME

I SMILE when I look on the picture of Pandora's jar, and do not find it was the woman's fault, but is due to the Goods having wings.<sup>1</sup> For as they flutter to Olympus after visiting every region of the world, they ought to fall on the earth too. The woman after taking off the lid grew pale-faced, and has lost the splendour of her former charm. Our present life has suffered two losses; woman is grown old and the jar has nothing in it.

### 72.—PALLADAS

ALL life is a stage and a play: either learn to play laying your gravity aside, or bear with life's pains.

### 73.—BY THE SAME

IF the gale of Fortune bear thee, bear with it and be borne; but if thou rebellest and tormentest thyself, even so the gale bears thee.

### 74.—PAULUS SILENTIARIUS

NEITHER be lifted up by the strong blast of opulent fortune, nor let care bend thy freedom. For all thy life is shaken by inconstant breezes and is constantly dragged this way and that; but virtue is the steadfast and constant support on which alone thou canst travel boldly over the waves of life.

Pandora symbolise womankind in general. The second couplet seems to mean that Pandora thought the Goods would light on earth, but that, instead, they all flew up to the sky.

## 75.—ΠΑΛΛΑΔΑ

Ἡῆρα λεπταλέον μυκτηρόθεν ἀμπνείοντες  
ζώομεν, ἡελίου λαμπάδα δερκόμενοι,  
πάντες ὅσοι ζῶμεν κατὰ τὸν βίον· ὄργανα δ' ἐσμέν,  
αὔραις ζωογόνοις πνεύματα δεχνύμενοι.  
εἰ δέ τις οὖν ὀλίγην παλάμη σφίγξειεν αὐτμήν,  
ψυχὴν συλήσας εἰς αἶδην κατάγει.  
οὕτως οὐδὲν εἶοντες, ἀγνηορίῃ τρεφόμεσθα,  
πνοιῆς ἐξ ὀλίγης ἡέρα βοσκομένοι.

## 76.—ΠΑΤΛΟΥ ΣΙΛΕΝΤΙΑΡΙΟΥ

Οὐ τὸ ζῆν χαρίεσσαν ἔχει φύσιν, ἀλλὰ τὸ ρίψαι  
φροντίδας ἐκ στέρνων τὰς πολιοκροτάφους.  
πλοῦτον ἔχειν ἐθέλω τὸν ἐπάρκιον· ἡ δὲ περισσὴ  
θυμὸν αἰεὶ κατέδει χρυσομανῆς μελέτη.  
ἔνθεν ἐν ἀνθρώποισιν ἀρείονα πολλάκι δῆεις  
καὶ πενίην πλούτου, καὶ βιότου θάνατον.  
ταῦτα σὺ γινώσκων κραδίης ἴθυνε κελεύθους,  
εἰς μίαν εἰσορόων ἐλπίδα, τὴν σοφίην.

## 77.—ΠΑΛΛΑΔΑ

Τίπτε μάτην, ἀνθρώπε, πονεῖς καὶ πάντα ταράσσεις;  
κλήρω δουλεύων τῷ κατὰ τὴν γένεσιν;  
τούτῳ σαυτὸν ἄφες, τῷ δαίμονι μὴ φιλονεῖκει·  
σὴν δὲ τύχην στέργων, ἡσυχίην ἀγάπα·  
μᾶλλον ἐπ' εὐφροσύνην δὲ βιάζεο, καὶ παρὰ μοίρην,  
εἰ δυνατόν, ψυχὴν τερπομένην μετάγειν.

## HORTATORY AND ADMONITORY EPIGRAMS

### 75.—PALLADAS

WE live—all who live as this life is—and gaze on the flame of the sun, breathing through our nostrils delicate air; we are organs which receive health as a gift from the life-creating breezes. But if anyone with his hand presses tightly a little of our breath, he robs us of our life and brings us down to Hades. So being nothing we are fed with vanity, pasturing on air drawn from a breath of wind.

### 76.—PAULUS SILENTIARIUS

THERE is no natural pleasure in life itself, but in casting off from our mind anxieties that whiten the temples. I wish for sufficient wealth, but mad lust for gold is a superfluous care that ever devours the heart. Therefore among men thou shalt often find poverty better than wealth, and death than life. Knowing this, make straight the ways of thy heart, looking to one hope, even to wisdom.

### 77.—PALLADAS

WHY dost thou labour in vain, O man, and disturb everything, being, as thou art, the slave of the lot that fell to thee at birth? Resign thyself to this, and struggle not against Fate, but content with thy fortune, love tranquillity. Yet strive thou rather, even against Fate, to lead thy delighted spirit to mirth.

## 78.—ΤΟΥ ΑΥΤΟΥ

Ῥίπτε γόους, μὴ κάμνε, πόσον χρόνον ἐνθάδε μέμνη  
 ὡς πρὸς ἐκείνου ὄλον τὸν μετὰ ταῦτα βίον.  
 πρὶν τοίνυν σκώληκα βαλεῖν τύμβοις τε ρίφῃναι,  
 μὴ δαμάσης ψυχὴν ζῶν ἔτι κρινομένην.

## 79.—ΤΟΥ ΑΥΤΟΥ

Νυκτὸς ἀπερχομένης γεννώμεθα ἡμαρ ἐπ' ἡμαρ,  
 τοῦ προτέρου βιώτου μηδὲν ἔχοντες ἔτι,  
 ἀλλοτριωθέντες τῆς ἐχθεσινῆς διαγωγῆς,  
 τοῦ λοιποῦ δὲ βίου σήμερον ἀρχόμενοι.  
 μὴ τοίνυν λέγε σαυτὸν ἐτῶν, πρεσβῦτα, περισσῶν  
 τῶν γὰρ ἀπελθόντων σήμερον οὐ μετέχεις.

## 80.—ΤΟΥ ΑΥΤΟΥ

Παίγνιόν ἐστι Τύχης μερόπων βίος, οἰκτρός, ἀλήτης  
 πλούτου καὶ πενίης μεσσόθι ῥεμβόμενος.  
 καὶ τοὺς μὲν κατάγουσα πάλιν σφαιρηδὸν αἰερεῖ,  
 τοὺς δ' ἀπὸ τῶν νεφελῶν εἰς αἶδην κατάγει.

## 81.—ΤΟΥ ΑΥΤΟΥ

ᾠ τῆς βραχείας ἡδονῆς τῆς τοῦ βίου·  
 τὴν ὀξύτητα τοῦ χρόνου πενθήσατε.  
 ἡμεῖς καθεζόμεσθα καὶ κοιμώμεθα,  
 μοχθοῦντες ἢ τρυφῶντες· ὁ δὲ χρόνος τρέχει,  
 τρέχει καθ' ἡμῶν τῶν ταλαιπώρων βροτῶν,  
 φέρων ἐκάστου τῷ βίῳ καταστροφὴν.



## HORTATORY AND ADMONITORY EPIGRAMS

### 78.—BY THE SAME

CAST away complaint and be not troubled, for how brief is the time thou dwellest here compared with all the life that follows this! Ere thou breedest worms and art cast into the tomb torment not thy soul, as if it were damned while thou still livest.

### 79.—BY THE SAME

WE are born day by day when night departs, retaining nothing of our former life, estranged from the doings of yesterday and beginning to-day the remainder of our life. Do not then, old man, say thy years are too many, for to-day thou hast no part in those that have gone by.

### 80.—BY THE SAME

THE life of men is the plaything of Fortune, a wretched life and a vagrant, tossed between riches and poverty. Some whom she had cast down she casteth on high again like a ball, and others she brings down from the clouds to Hades.

### 81.—BY THE SAME

ALAS for the brevity of life's pleasure! Mourn the swiftness of time. We sit and we sleep, toiling or taking our delight, and time is advancing, advancing against us wretched men, bringing to each the end of life.

82.—ΤΟΥ ΑΥΤΟΥ

"Αρα μὴ θανόντες τῷ δοκεῖν ζῶμεν μόνον,  
 "Ἕλληνες ἄνδρες, συμφορᾷ πεπτωκότες  
 ὄνειρον εἰκάζοντες εἶναι τὸν βίον;  
 ἢ ζῶμεν ἡμεῖς, τοῦ βίου τεθνηκότος;

83.—ΤΟΥ ΑΥΤΟΥ

Καὶ τὸ φρονεῖν πλουτεῦντι περίστασις, ὄχλος  
 ἀνάγκη . . .  
 †ζῶνῃ ποικίλῃ καὶ κολάκων ἀνάγκῃ.

84.—ΤΟΥ ΑΥΤΟΥ

Δακρυχέων γενόμην, καὶ δακρύσας ἀποθνήσκω·  
 δάκρυσι δ' ἐν πολλοῖς τὸν βίον εὖρον ὄλον.  
 ὦ γένος ἀνθρώπων πολυδάκρυτον, ἀσθενές, οἰκτρὸν  
 φαινόμενον<sup>1</sup> κατὰ γῆς, καὶ διαλυόμενον.

85.—ΤΟΥ ΑΥΤΟΥ

Πάντες τῷ θανάτῳ τηρούμεθα, καὶ τρεφόμεσθα  
 ὡς ἀγέλη χοίρων σφαζομένων ἀλόγως.

86.—ΤΟΥ ΑΥΤΟΥ

Οὐ δαψιλῶς μὲν, ἀλλ' ὅμως καὶ γὰρ τρέφω  
 παῖδας, γυναῖκα, δούλον, ὄρνιθας, κύνα·  
 κόλαξ γὰρ οὐδεὶς τοὺς ἐμούς πατεῖ δόμους.

87.—ΤΟΥ ΑΥΤΟΥ

\* Ἄν μὴ γελῶμεν τὸν βίον τὸν δραπέτην,  
 Τύχην τε πόρνην ρεύμασιν κινουμένην,  
 ὀδύνην ἑαυτοῖς προξενοῦμεν πάντοτε,  
 ἀναξίου ὀρῶντες εὐτυχεστέρους.

<sup>1</sup> φερόμενον MS.: corr. Boissonade.

## HORTATORY AND ADMONITORY EPIGRAMS

### 82.—BY THE SAME

Is it not true that we are dead and only seem to live, we Greeks,<sup>1</sup> fallen into misfortune, fancying that a dream is life? Or are we alive and is life dead?<sup>2</sup>

### 83.—BY THE SAME

EVEN wisdom to the wealthy is a difficulty, a trouble,<sup>2</sup> a necessity . . . .

### 84.—BY THE SAME

IN tears I was born and after tears I die, finding the whole of life a place of many tears. O race of men tearful, weak, pitiful, scarce seen on earth and straight dissolved!

### 85.—BY THE SAME

WE are all kept and fed for death, like a herd of swine to be slain without reason.

### 86.—BY THE SAME

I too rear, not sumptuously, but still I rear children, a wife, a slave, poultry and a dog—for no flatterer sets foot in my house.

### 87.—BY THE SAME

IF we do not laugh at life the runaway, and Fortune the strumpet shifting with the current, we cause ourselves constant pain seeing the unworthy luckier than ourselves.

<sup>1</sup> *i.e.* Pagans.

<sup>2</sup> *cp.* No. 90.

## 88.—ΤΟΥ ΑΥΤΟΥ

Σώμα, πάθος ψυχῆς, ἄδης, μοῖρ', ἄχθος, ἀνάγκη,  
καὶ δεσμός κρατερός, καὶ κόλασις βασάνων.  
ἀλλ' ὅταν ἐξέλθῃ τοῦ σώματος, ὡς ἀπὸ δεσμῶν  
τοῦ θανάτου, φεύγει πρὸς θεὸν ἀθάνατον.

## 89.—ΤΟΥ ΑΥΤΟΥ

Εἰ θεὸς ἡ Φήμη, κεχολωμένη ἐστὶ καὶ αὐτὴ  
"Ελλησι, σφαλεροῖς ἐξαπατῶσα λόγοις.  
Φήμη δ', ἂν τι πάθῃς, ἀναφαίνεται εὐθύς ἀληθῆς  
πολλάκι καὶ Φήμην ἔφθασεν ἡ ταχυτής.

## 90.—ΤΟΥ ΑΥΤΟΥ

\*Ὡ τῆς μεγίστης τοῦ φθόνου πονηρίας  
τὸν εὐτυχῆ μισεῖ τις, ὃν θεὸς φιλεῖ.  
οὕτως ἀνόητοι τῷ φθόνῳ πλανώμεθα,  
οὕτως ἐτοίμως μωρία δουλεύομεν.  
"Ελληνές ἐσμεν ἄνδρες ἐσποδωμένοι,  
νεκρῶν ἔχοντες ἐλπίδας τεθαμμένας.  
ἀνεστράφη γὰρ πάντα νῦν τὰ πράγματα.

## 91.—ΤΟΥ ΑΥΤΟΥ

"Ὅταν στυγῆ τις ἄνδρα, τὸν θεὸς φιλεῖ,  
οὗτος μεγίστην μωρίαν κατεισάγει  
φανερῶς γὰρ αὐτῷ τῷ θεῷ κορύσσεται,  
χόλον μέγιστον ἐκ φθόνου δεδεγμένος,  
δεῖ γὰρ φιλεῖν ἐκείνον, ὃν θεὸς φιλεῖ.

<sup>1</sup> No doubt this and No. 89 refer to the contemporary persecution of the Pagans by the Christians under Theodosius. Greek here means non-Christian, as Palladas was himself

## HORTATORY AND ADMONITORY EPIGRAMS

### 88.—BY THE SAME

THE body is an affliction of the soul, it is Hell, Fate, a burden, a necessity, a strong chain and a tormenting punishment. But when the soul issues from the body as from the bonds of death, it flies to the immortal God.

### 89.—BY THE SAME

IF Rumour be a goddess, she too as well as the other gods is wroth with the Greeks and cozens them with deceptive words. Rumour, if any evil befall thee, at once is proved to be true, and often the rapidity of events anticipates her.

### 90.—BY THE SAME

ALAS for the extreme malice of envy! A man hates the fortunate whom God loves. So senselessly are we led astray by envy; so ready are we to be the slaves of folly. We Greeks are men reduced to ashes, having the buried hopes of the dead; for to-day everything is turned upside down.<sup>1</sup>

### 91.—BY THE SAME

HE who detests a man whom God loves, is guilty of the greatest folly, for he manifestly takes up arms against God himself, being gifted by envy with excessive spite. One should rather love him whom God loves.

It is hard, however, to find any connexion in thought between lines 1-4 and what follows, and I quite fail to see any point in No. 89.

GREEK ANTHOLOGY

92.—ΤΟΥ ΑΥΤΟΥ

Eis ἄρχοντα

Ἐπεὶ δικάζεις καὶ σοφιστεύεις λόγοις,  
καὶ γὰρ φέρω σοι τῆς ἐμῆς ἀηδόνος  
ἐπίγραμμα σεμνόν, ἄξιον παρρησίας·  
ὁ γὰρ σὲ μέλπων τῆς Δίκης ὕπνου χέει.<sup>1</sup>

93.—ΤΟΥ ΑΥΤΟΥ

Βέλτερόν ἐστι τύχης καὶ θλιβομένης ἀνέχεσθαι  
ἢ τῶν πλουτούντων τῆς ὑπερηφανίης.

94.—ΤΟΥ ΑΥΤΟΥ

Εἶναι νομίζω φιλόσοφον καὶ τὸν θεόν,  
βλασφημίαις τὸν εὐθύς οὐ θυμούμενον,  
χρόνῳ δ' ἐπαυξάνοντα τὰς τιμωρίας  
τὰς τῶν πονηρῶν καὶ ταλαιπώρων βροτῶν.

95.—ΤΟΥ ΑΥΤΟΥ

Μισῶ τὸν ἄνδρα τὸν διπλοῦν πεφυκότα,  
χρηστὸν λόγοισι, πολέμιον δὲ τοῖς τρόποις.

96.—ΤΟΥ ΑΥΤΟΥ

Ὅταν λογισμοῖς καταμάθῃ τὰ πράγματα,  
καὶ τὰς ἀκαίρους μεταβολὰς τὰς τοῦ βίου,  
καὶ ρεῦμ' ἄπιστον τῆς ἀνωμάλου Τύχης,  
πῶς τοὺς πένητας πλουσίους ἐργάζεται,  
καὶ τοὺς ἔχοντας χρημάτων ἀποστερεῖ,

<sup>1</sup> So Jacobs: οὐ γὰρ σὲ μέλπων τῆς Δίκης ὕπνου χέει. *Mé*  
This would mean, if anything, "For he who sings not  
thee is asleep to Justice."

## HORTATORY AND ADMONITORY EPIGRAMS

92.—BY THE SAME

*To a Magistrate*

SINCE thou givest judgments and art a subtle speaker, I bring thee too this grave epigram of my nightingale worthy of one who speaks freely; for he who sings of thee pours forth the praises of Justice.<sup>1</sup>

93.—BY THE SAME

It is better to endure even straitened Fortune rather than the arrogance of the wealthy.

94.—BY THE SAME

I THINK God is a philosopher too, as he does not wax wroth at once with blasphemy, but with the advance of time increases the punishment of wicked and miserable men.

95.—BY THE SAME

I HATE the man who is double-minded, kind in words, but a foe in his conduct.

96.—BY THE SAME

WHEN I think over things, observing the inopportune changes of life and the fickle current of unfair Fortune, how she makes the poor rich and deprives its possessors of wealth, then blinded in my own

<sup>1</sup> Referring of course to another epigram or collection of epigrams he is sending.

## GREEK ANTHOLOGY

τότε κατ' ἑμαυτὸν τῇ πλάνῃ σκοτούμενος  
μισῶ τὰ πάντα, τῆς ἀδηλίας χάριν.  
ποιῶ τρόπῳ γὰρ περιγένωμαι τῆς Τύχης,  
τῆς ἐξ ἀδήλου φαινομένης ἐν τῷ βίῳ,  
πόρνης γυναικὸς τοὺς τρόπους κεκτημένης;

### 97.—ΤΟΥ ΑΥΤΟΥ

Λίτραν ἐτῶν ζήσας μετὰ γραμματικῆς βραχυμόχθου  
βουλευτῆς νεκύων πέμπομαι εἰς αἴδην.

### 98.—ΤΟΥ ΑΥΤΟΥ

Πᾶς τις ἀπαίδευτος φρονιμώτατός ἐστι σιωπῶν,  
τὸν λόγον ἐγκρύπτων, ὡς πάθος αἰσχρότατον.

### 99.—ΤΟΥ ΑΥΤΟΥ

Πολλάκι, Σέξστ', ἔστησα τετὴν φιλότητα καὶ ὕβριον  
καὶ πολὺ κουφοτέρην τὴν φιλότητα μαθῶν,  
λοιδορίην δὲ ῥέπουσαν, ἐχωρίσθην φιλότητος,  
μηκέτι βαστάζων ὕβριν ἀτιμοτάτην.

### 100.—ΑΝΤΙΦΑΝΟΥΣ

Ἀνθρώποις ὀλίγος μὲν ὁ πᾶς χρόνος, ὃν ποτε δεῖλαι  
ζῶμεν, κῆν πολιὸν γῆρας ἅπασι μένη.  
τῆς δ' ἀκμῆς καὶ μάλλον. ὅτ' οὖν χρόνος ὥριος ἤμῃ  
πάντα χύδην ἔστω, ψαλμός, ἔρωσ, προπόσεις.  
χειμῶν τούντεϋθεν γήρωσ βαρύσ· οὐδὲ δέκα μῶν  
στύσεις· τοιαύτη σ' ἐκδέχεται ὀρχιπέδη.

<sup>1</sup> i.e. 72 years, there were 72 solidi in the pound. This means that he had sought a seat in the Senate of some town but in vain.



## HORTATORY AND ADMONITORY EPIGRAMS

mind by the error I hate everything owing to the obscurity of all. For how shall I get the better of Fortune, who keeps on appearing in life from no one knows where, behaving like a harlot.

### 97.—BY THE SAME

HAVING lived a pound of years<sup>1</sup> with toiling Grammar I am sent to Hell to be senator of the dead.

### 98.—BY THE SAME

EVERY uneducated man is wisest if he remains silent, hiding his speech like a disgraceful disease.

### 99.—BY THE SAME

I OFTEN, Sextus, weighed on the balance your kindness and insolence, and finding your kindness much the lightest and your abusive speech ever sinking the scale, I abandoned your friendship, unable to support any longer your most dishonouring insults.

### 100.—ANTIPHANES

BRIEF would be the whole span of life that we wretched men live, even if grey old age awaited us all, and briefer yet is the space of our prime. Therefore, while the season is ours, let all be in plenty, song, love, carousal. Henceforth is the winter of heavy eld. Thou wouldst give ten minae<sup>2</sup> to be a man, but no! such fetters shall be set on thy manhood.

<sup>2</sup> About fifty pounds.

## 101.—BIANOPOΣ

Ἦνίδε καὶ χέρσου τὸ γεωτόμον ὄπλον ἐρέσσει  
 \* καὶ τὸν ὑπουθατίαν μόςχον ἄγει δάμαλις,  
 βούταν μὲν τρομέουσα διώκτορα, τὸν δὲ μένουσα  
 νήπιον, ἀμφοτέρων εὖστοχα φειδομένη.  
 ἴσχυες, ἀροτροδιάυλε, πεδώρυχε, μηδὲ διώξης  
 τὰν διπλοῖς ἔργοις διπλὰ βαρυνομέναν.

## 102.—ΒΑΣΣΟΥ

Μήτε με χείματι πόντος ἄγοι θρασύς, οὐδὲ γαλήνην  
 ἀργῆς ἠσπασάμην τὴν πάλι νηνεμίην.  
 αἱ μεσότητες ἄρισται· ὅπη δέ τε πρήξιες ἀνδρῶν,  
 καὶ πάλι μέτρον ἐγὼ τᾶρκιον ἠσπασάμην.  
 τοῦτ' ἀγάπα, φίλε Λάμπι, κακὰς δ' ἔχθαιρε θυέ-  
 λας·  
 εἰσὶ τινὲς πρηεῖς καὶ βιότου Ζέφυροι.

## 103.—ΦΙΛΟΔΗΜΟΥ

Τὴν ἴπροτερον θυμέλην μήτ' ἔμβλεπε, μήτε παρὲν  
 νῦν ἄπαγε δραχμῆς εἰς κολοκορδόκολα.  
 καὶ σῦκον δραχμῆς ἐν γίνεται· ἦν δ' ἀναμείνης,  
 χίλια. τοῖς πτωχοῖς ὁ χρόνος ἐστὶ θεός.

## 104.—ΚΡΑΤΗΤΟΣ ΦΙΛΟΣΟΦΟΥ

Χαῖρε θεὰ δέσποινα, ἀνδρῶν ἀγαθῶν ἀγάπημα,  
 Εὐτελίη, κλεινῆς ἔγγουε Σωφροσύνης·  
 σὴν ἀρετὴν τιμῶσιν ὅσοι τὰ δίκαι' ἀσκούσιν.

<sup>1</sup> Lines 1 and 2 are hopeless.

## HORTATORY AND ADMONITORY EPIGRAMS

### 101.—BIANOR

Look, the heifer draws the instrument that cuts the earth, and is followed by the calf she is suckling! She dreads the husbandman at her heels, and waits for her little one, sagaciously careful of both. Thou who followest the plough up and down the field, who turnest up the soil, hold thy hand, nor drive her who bears the double burden of two labours.

### 102.—BASSUS

I would not have the fierce sea drive me in storm, nor do I welcome the dull windless calm that follows. The mean is best, and so likewise where men do their business, I welcome the sufficient measure. Love this, dear Lampis, and hate evil tempests; there are gentle Zephyrs in life too.

### 103.—PHILODEMUS

NEITHER look into nor pass by (the place where they sell scarce delicacies?). Now be off to the tripe-stall to spend a drachma.<sup>1</sup> One fig too at times may cost a drachma, but if you wait, it will buy you a thousand. Time is the poor man's god.

### 104.—CRATES THE PHILOSOPHER

HAIL! divine lady Simplicity, child of glorious Temperance, beloved by good men. All who practise righteousness venerate thy virtue.<sup>2</sup>

<sup>2</sup> An extract from Crates' *Hymn to Simplicity*, the whole of which we have.

GREEK ANTHOLOGY

105.—ΣΙΜΩΝΙΔΟΥ

Χαίρει τις Θεόδωρος, ἐπεὶ θάνον· ἄλλος ἐπ' αὐτῷ  
χαιρήσει. θανάτῳ πάντες ὀφειλόμεθα.

106.—ΑΔΗΛΟΝ

Πολλοί τοι νερθηκοφόροι, παῦροι δέ τε βάκχοι.

107.—ΕΤΡΙΠΙΔΟΥ

Θεοῦ μὲν οὐδεὶς ἐκτὸς εὐτυχεῖ βροτός.  
φεῦ τῶν βροτείων ὡς ἀνώμαλοι τύχαι·  
οἱ μὲν γὰρ εὖ πράσσουσι, τοῖς δὲ συμφοραὶ  
σκληραὶ πάρεισιν εὐσεβοῦσι πρὸς θεούς.

108.—ΑΔΗΛΟΝ

Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐχομένοις καὶ  
ἀνεύκτοις  
ἄμμι δίδου· τὰ δὲ λυγρὰ καὶ εὐχομένων ἀπερύκοις.

109.—ΑΔΗΛΟΝ

Πᾶς λόγος ἐστὶ μάταιος ὁ μὴ τετελεσμένος ἔργῳ·  
καὶ πᾶσα πράξις τὸν λόγον ἀρχὸν ἔχει.<sup>1</sup>

110.—ΑΙΣΧΥΛΟΥ

Οὐ χρὴ λέοντος σκύμνον ἐν πόλει τρέφειν·  
μάλιστα μὲν λέοντα μὴ πόλει τρέφειν·  
ἦν δ' ἐκτραφῆ τις, τοῖς τρόποις ὑπηρετεῖν.

<sup>1</sup> ἔργον ἔχει MS.: corr. Jacobs.

<sup>1</sup> *cp.* Horace's "Debemur morti nos nostraque."

<sup>2</sup> A well-known proverb quoted by Plato in the *Phaedo* (69 c). <sup>3</sup> *Fragments* 684 and 1025.

## HORTATORY AND ADMONITORY EPIGRAMS

### 105.—SIMONIDES

A CERTAIN Theodorus rejoices because I am dead. Another shall rejoice at his death. We are all owed to death.<sup>1</sup>

### 106.—ANONYMOUS

MANY are the thyrsus-bearers but few the initiated.<sup>2</sup>

### 107.—EURIPIDES<sup>3</sup>

No man is fortunate unless God will it. Alas! how unequal is the lot of men. Some are prosperous and on others who reverence the gods fall cruel misfortunes.

### 108.—ANONYMOUS<sup>4</sup>

ZEUS the king, give us good things whether we pray for them or not, and keep evil things away from us even if we pray for them.

### 109.—ANONYMOUS

EVERY word is vain that is not completed by deed, and let every deed spring from reason.<sup>5</sup>

### 110.—AESCHYLUS

A LION cub should not be reared in the city. First and foremost bring up no lion in the city, but if one be reared, submit to his ways.<sup>6</sup>

<sup>1</sup> Quoted as such by Plato, *Alcib.* ii. p. 142 e.

<sup>2</sup> The play on the two senses of *Logos*, speech and reason, cannot be rendered.

<sup>3</sup> Spoken by Aeschylus in Aristophanes, *Frogs* 1425, with reference to Alcibiades.

GREEK ANTHOLOGY

111.—ΑΔΗΛΟΝ

Ὁ φθόνος αὐτὸς ἑαυτὸν εἰς βελέεσσι δαμάζει.

112.—ΑΔΕΣΠΟΤΟΝ

Οἶνος καὶ τὰ λοετρὰ καὶ ἡ περὶ Κύπριν ἐρωὴ  
ὄξυτέρην πέμπει τὴν ὁδὸν εἰς αἴδην.

113.—ΑΔΕΣΠΟΤΟΝ

Οὐκ ἐθέλω πλουτεῖν, οὐκ εὐχομαι· ἀλλὰ μοι εἴη  
ζῆν ἐκ τῶν ὀλίγων μηδὲν ἔχοντα κακόν.

114.—ΑΔΗΛΟΝ

Ἡ κρίσις ἐστὶ κάτω καὶ Τάνταλος· οὐδὲν ἀπιστῶ  
τῇ πενίῃ μελετῶν τὴν ὑπὸ γῆν κόλασιν.

115.—ΑΔΗΛΟΝ

Ζῆσον λογισμῶ, καὶ μενεῖς ἀνενδεής.

116.—ΑΔΗΛΟΝ

“Οὐκ ἔστι γήμας, ὅστις οὐ χειμάζεται,  
λέγουσι πάντες, καὶ γαμοῦσιν εἰδότες.

117.—ΦΩΚΥΛΙΔΟΥ

Γνήσιός εἰμι φίλος, καὶ τὸν φίλον ὡς φίλον οἶδα,  
τοὺς δὲ κακοὺς διόλου πάντας ἀποστρέφομαι·  
οὐδένα θωπεύω πρὸς ὑπόκρισιν· οὐς δ' ἄρα τιμῶ,  
τούτους ἐξ ἀρχῆς μέχρι τέλους ἀγαπῶ.

<sup>1</sup> Found also engraved on a stone (*Corp. Inscr.* No. 1935).

## HORTATORY AND ADMONITORY EPIGRAMS

### 111.—ANONYMOUS<sup>1</sup>

ENVY slays itself by its own arrows.

### 112.—ANONYMOUS

WINE and baths and venerean indulgence make the road to Hades more precipitous.

### 113.—ANONYMOUS<sup>2</sup>

I DO not wish or pray to be wealthy, but I would live on a little, suffering no evil.

### 114.—ANONYMOUS

BELOW in Hell are judgment and Tantalus. I do not disbelieve it, realising by my poverty the infernal torments.

### 115.—ANONYMOUS

LIVE by reason, and thou shalt not be in want.

### 116.—ANONYMOUS

"No married man but is tempest-tossed" they all say and marry knowing it.<sup>3</sup>

### 117.—PHOCYLIDES

I AM a genuine friend, and I know a friend to be a friend, but I turn my back on all evil-doers. I flatter no one hypocritically, but those whom I honour I love from beginning to end.

<sup>2</sup> From Theognis (v. 1155) with differences.

<sup>3</sup> Doubtless from a comic poet.

GREEK ANTHOLOGY

118.—ΑΔΗΛΟΝ

Πῶς γενόμην; πόθεν εἰμί; τίνος χάριν ἦλθον;  
ἀπελθεῖν;

πῶς δύναμαί τι μαθεῖν, μηδὲν ἐπιστάμενος;  
οὐδὲν ἐὼν γενόμην· πάλιν ἔσσομαι ὡς πάρος ἦα·  
οὐδὲν καὶ μηδὲν τῶν μερόπων τὸ γένος.

ἀλλ' ἄγε μοι Βάκχοιο φιλήδονον ἔντυε νᾶμα·  
τοῦτο γάρ ἐστι κακῶν φάρμακον ἀντίδοτον.

C. Merivale, in *Collections from the Greek Anthology*, 1833,  
p. 240.

119.—ΑΔΗΛΟΝ

Σώματα πολλὰ τρέφειν, καὶ δώματα πόλλ' ἀνεγείρειν,  
ἀτραπὸς εἰς πενίην ἐστὶν ἐτοιμοτάτη.

H. Wellesley, in *Anthologia Polyglotta*, p. 159.

120.—ΑΔΗΛΟΝ

Πᾶσα γυνὴ φιλέει πλέον ἀνέρος· αἰδομένη δὲ  
κεύθει κέντρον ἔρωτος, ἐρωμανέουσα καὶ αὐτή.

121.—ΠΑΡΟΤ

Οὐχ οὕτω βλάπτει μισεῖν ὁ λέγων ἀναφανδόν,  
ὥσπερ ὁ τὴν καθαρὰν ψευδόμενος φιλίαν.  
τὸν μὲν γὰρ μισοῦντα προειδότες ἐκτρεπομεσθα,  
τὸν δὲ λέγοντα φιλεῖν οὐ προφυλασσόμεθα.  
ἐχθρὸν ἐγὼ κρίνω κείνον βαρύν, ὅς ποτε λάθρη  
τὴν ἀπὸ τῆς φιλίας πίστιν ἔχων ἀδικεῖ.

<sup>1</sup> Mackail compares the paradox in Plato's *Euthydemus* that it is impossible to learn what one does not know already, and hence impossible to learn at all.



## HORTATORY AND ADMONITORY EPIGRAMS

### 118.—ANONYMOUS

How was I born? Whence am I? Why came I here? To depart again? How can I learn aught, knowing nothing?<sup>1</sup> I was nothing and was born; again I shall be as at first. Nothing and of no worth is the race of men. But serve me the merry fountain of Bacchus; for this is the antidote of ills.

### 119.—ANONYMOUS

To feed many slaves and erect many houses is the readiest road to poverty.

### 120.—ANONYMOUS

EVERY woman loves more than a man loves; but out of shame she hides the sting of love, although she be mad for it.<sup>2</sup>

### 121.—RARUS

HE who says openly that he hates us does not hurt us so much as the man who simulates pure friendship. For having previous knowledge of him who hates us, we avoid him, but we do not guard ourselves against him who says he loves us. Him I judge a grievous enemy, who, when we trust him as a friend, does us injury by stealth.

<sup>2</sup> From Nonnus, *Dionys.* xlii. 209.

## 122.—ΛΟΥΚΙΛΛΙΟΥ

Πολλὰ τὸ δαιμόνιον δύναται, κἂν ἢ παράδοξα·  
 τοὺς μικροὺς ἀνάγει, τοὺς μεγάλους κατάγει·  
 καὶ σοῦ τὴν ὄφρυν καὶ τὸν τύφον καταπαύσει,  
 κἂν ποταμὸς χρυσοῦ νάματά σοι παρέχῃ.  
 οὐ θρύον, οὐ μαλάχην ἄνεμός ποτε, τὰς δὲ μεγίστας  
 ἢ δρύας ἢ πλατάνους οἶδε χαμαὶ κατάγειν.

## 123.—ΑΙΣΩΠΟΥ

Πῶς τις ἄνευ θανάτου σε φύγοι, βίε; μυρία γάρ σε  
 λυγρὰ καὶ οὔτε φυγεῖν εὐμαρές, οὔτε φέρειν.  
 ἠδέα μὲν γάρ σου τὰ φύσει καλά, γαῖα, θάλασσα,  
 ἄστρα, σεληναίης κύκλα καὶ ἡελίου.  
 τᾶλλα δὲ πάντα φόβοι τε καὶ ἄλγεα· κἦν τι πάθῃ

τις

ἔσθλόν, ἀμοιβαίην ἐκδέχεται Νέμεσιν.

A. J. Butler, *Amaranth and Asphodel*, p. 79; J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 111.

## 124.—ΓΛΥΚΩΝΟΣ

Πάντα γέλωσ, καὶ πάντα κόνις, καὶ πάντα τὸ μηδέν  
 πάντα γὰρ ἐξ ἀλόγων ἐστὶ τὰ γινόμενα.

## 124A.—ΑΔΗΛΟΝ

Φροντίδες οἱ παῖδες· μέγα μὲν κακόν, εἴ τι πάθοιεν  
 εἰσὶ δὲ καὶ ζῶντες φροντίδες οὐκ ὀλίγαι.  
 ἢ γαμετή, χρηστὴ μὲν ἔχει τινὰ τέρψιν ἐν αὐτῇ,  
 ἢ δὲ κακὴ πικρὸν τὸν βίον ἀνδρὶ φέρει.

## HORTATORY AND ADMONITORY EPIGRAMS

### 122.—LUCILIUS

HEAVEN can do many things even though they be unlikely ; it exalteth the little and casteth down the great. Thy lofty looks and pride it shall make to cease, even though a river bring thee streams of gold. The wind hurts not the rush or the mallow, but the greatest oaks and planes it can lay low on the ground.

### 123.—AESOP

LIFE, how shall one escape thee without death ; for thou hast a myriad ills and neither to fly from them nor to bear them is easy. Sweet are thy natural beauties, the earth, the sea, the stars, the orbs of the sun and moon. But all the rest is fear and pain, and if some good befall a man, an answering Nemesis succeeds it.

### 124.—GLYCON

ALL is laughter, all is dust, all is nothing, for all that is cometh from unreason.

### 124A.—ANONYMOUS

CHILDREN are a trouble ; it is a great evil if anything happens to them, and even if they live they are no small trouble. A wife if she be good hath something in her that delights, but a bad one brings a man a bitter life.

## 125.—ΑΔΗΛΟΝ

Πρᾶγμα μὲν ἔσθ' ὁ φίλος πάνυ δύσκολον· εἰσὶ δὲ  
 πολλοί,  
 καὶ σχεδὸν οἱ πάντες, μέχρι προσηγορίας.

## 126.—ΑΔΗΛΟΝ

Χρησαμένῳ θεράπων ὁ χρήσιμος ἔστ' ἀγαθόν τι  
 αὐτάρκης δὲ κακὸν τῶνδ' ὁ πονηρότερος.<sup>1</sup>

<sup>1</sup> κακῶν ἔστιν ἀπειρότερος Brunck, and so I render.

## HORTATORY AND ADMONITORY EPIGRAMS

### 125.—ANONYMOUS

A FRIEND is a very difficult thing to find, but many or nearly all are friends only in name.

### 126.—ANONYMOUS

A USEFUL servant is a good thing for him who makes use of him, but a man who is self-sufficient experiences less evil.



## BOOK XI

### THE CONVIVIAL AND SATIRICAL EPIGRAMS

THIS book is divided in the MS. into two sections, the Convivial Epigrams, Nos. 1-64, and the Satirical Epigrams, No. 65 to the end, the former section, not exclusively convivial, being in part at least derived from the *Stephanus* of Philippus (8-9, 23-46, 49-50) and the Cycle of Agathias (57-61, 63-64): The second section, the Satirical poems, while containing much of the work of Palladas, with whom readers became acquainted in the preceding Book, a very limited number of poems from the *Stephanus* of Philippus (158, 168, 318-322, 324-327, 346-348) and a few by Agathias and Macedonius, is largely the work of two writers much allied in style, Lucilius and Nicarchus (we may add Ammianus), whose contributions are not derived from the main sources of the *Anthology*. Lucilius lived in the time of Nero, and Nicarchus probably was contemporary. They both very much remind us of Martial, who probably had read them. There is plenty of evidence that Nicarchus wrote in Alexandria, and I think the same may be true of Lucilius (see No. 212). There are very few epigrams in this book (195, 218, 223, 362-3) from the *Stephanus* of Meleager.

ΕΠΙΓΡΑΜΜΑΤΑ ΣΤΜΡΟΤΙΚΑ ΚΑΙ  
ΣΚΩΠΤΙΚΑ

1.—ΝΙΚΑΡΧΟΥ

Ἐρμαίοις ἡμῖν Ἀφροδίσιος ἕξ χόας οἴνου  
αἴρων, προσκόψας πένθος ἔθηκε μέγα.  
οἶνος καὶ Κένταυρον ἀπώλεσεν· ὡς ὄφελεν δὲ  
χῆμᾶς· νῦν δ' ἡμεῖς τοῦτον ἀπώλεσαμεν.

2.—ΚΑΛΛΙΚΤΗΡΟΣ

Αἰσχυλίδα Θεόδωρε, τί μοι μεμάχηνται ἄριστοι;  
οὐ διακωλύσεις; πάντες ἔχουσι λίθους.

3.—ΑΔΕΣΠΟΤΟΝ

Ἦθελον ἂν πλουτεῖν, ὡς πλούσιος ἦν ποτε Κροίσος  
καὶ βασιλεὺς εἶναι τῆς μεγάλης Ἀσίας·  
ἀλλ' ὅταν ἐμβλέψω Νικάνορα τὸν σοροπηγόν,  
καὶ γινῶ πρὸς τί ποιεῖ ταῦτα τὰ γλωσσόκομα,  
ἀκτὴν που πάσσας καὶ ταῖς κοτύλαις ὑποβρέξας,  
τὴν Ἀσίην πωλῶ πρὸς μύρα καὶ στεφάνους.

<sup>1</sup> About nine gallons.

<sup>2</sup> It was the cause of their fatal fight with the Lapithae.

<sup>3</sup> Or "killed."



## BOOK XI

### THE CONVIVIAL AND SATIRICAL EPIGRAMS

#### 1.—NICARCHUS

AT the feast of Hermes, Aphrodisius, as he was carrying six choes<sup>1</sup> of wine, stumbled and threw us into deep mourning. "Wine was the death even of the Centaurs."<sup>2</sup> Would it had been ours; but now it is it we have lost.<sup>3</sup>

#### 2.—CALLICTER

THEODORUS, son of Aeschylus, why do the leaders fight with me? Won't you stop them? They all have stones.<sup>4</sup>

#### 3.—ANONYMOUS

I WOULD have liked to be as rich as Croesus once was, and to be king of great Asia. But when I look at Nicanor the coffin-maker and learn what these flute-cases<sup>5</sup> he is making are meant for, I sprinkle my flour<sup>6</sup> no matter where, and moistening it with my pint of wine I sell Asia for scent and garlands.

<sup>4</sup> We cannot tell the occasion of this epigram, but Theodorus seems to be a doctor and the joke turns on "stones."

<sup>5</sup> So he facetiously calls the coffins.

<sup>6</sup> Flour kneaded and soaked in wine was a common drink.

## 4.—ΠΑΡΜΕΝΙΩΝΟΣ

Αὐτῷ τις γήμας πιθανὴν τῷ γείτονι, ῥέγχει  
καὶ τρέφεται· τοῦτ' ἦν εὐκόλος ἐργασία,  
μὴ πλεῖν, μὴ σκάπτειν, ἀλλ' εὐστομάχως ἀπορέγ-  
χειν,  
ἀλλοτρία δαπάνη πλούσια βοσκόμενον.

5.—ΚΑΛΛΙΚΤΗΡΟΣ ΜΑΝΤΙΣΙΟΥ<sup>1</sup>

"Ὅστις ἔσω πυροῦς καταλαμβάνει οὐκ ἀγοράζων,  
κείνου Ἀμαθείας ἀ γυνὰ ἔστι κέρας.

## 6.—ΤΟΥ ΑΥΤΟΥ

Πτωχοῦ ἔστι γάμος κυνέα μάχα, εὐθὺν κυδοιμός,  
λοιδορίαί, πλαγαί, ζημία, ἔργα, δίκαι.

7.—ΝΙΚΑΡΧΟΥ<sup>2</sup>

Οὐδεὶς τὴν ἰδίην συνεχῶς, Χαρίδημε, γυναῖκα  
βινεῖν<sup>3</sup> ἐκ ψυχῆς τερπόμενος δύναται·  
οὕτως ἢ φύσις ἔστι φιλόκνιστος, ἀλλοτριόχρως,  
καὶ ζητεῖ διόλου τὴν ξενοκυσθαπάτην.

## 8.—ΑΔΕΣΠΟΤΟΝ

Μὴ μύρα, μὴ στεφάνους λιθίνας στήλαισι χαρίζου,  
μηδὲ τὸ πῦρ φλέξης· ἐς κενὸν ἢ δαπάνη.  
ζῶντί μοι, εἴ τι θέλεις, χάρισαι· τέφρην δὲ μεθύσκου  
πηλὸν ποιήσεις, κούχ ὁ θανὼν πίεται.

<sup>1</sup> It is unknown what this means.

<sup>2</sup> I write ΝΙΚΑΡΧΟΥ: Νικάνδρου MS.

<sup>3</sup> κινεῖν MS.: I correct.

<sup>1</sup> In late and modern Greek, horns have the sense familiar from Shakespeare. *cp.* No. 278 below.

## THE CONVIVIAL EPIGRAMS

### 4.—PARMENION

A CERTAIN man, having married a woman who is complaisant to his neighbour only, snores and feeds. That was the way to get a living easily—not to go to sea, not to dig, but to snore off one's dinner with a comfortable stomach, fattened richly at the expense of another.

### 5.—CALLICTER

HE who finds corn at home without buying it has a wife who is "a horn<sup>1</sup>" of plenty.

### 6.—BY THE SAME

A POOR man's marriage is a dog-fight, at once the roar of battle, abuse, blows, damage, trouble and law-suits.

### 7.—NICARCHUS

No one, Charidemus, can constantly sleep with his own wife and take heart-felt pleasure in it. Our nature is so fond of titillation, such a luster after foreign flesh, that it persists in seeking the illusion of a strange caze.

### 8.—ANONYMOUS

BESTOW not scent and crowns on stone columns, nor set the fire ablaze;<sup>2</sup> the outlay is in vain. Give me gifts, if thou wilt, when I am alive, but by steeping ashes in wine thou wilt make mud, and the dead shall not drink thereof.<sup>3</sup>

<sup>1</sup> By pouring ointments on it. The fire is the funeral fire.

<sup>2</sup> These striking verses were found also engraved (with a few unimportant variants) on the tomb of Cerellia Fortunata near Rome.

## 9.—ΛΕΩΝΙΔΑ

Μὴ πάλι μοι μετὰ δόρπον, ὄτ' οὐκέτι γαστέρα πείθει  
 οὐθᾶτα καὶ χοίρων ἄντα τίθει τεμάχην·  
 οὐδὲ γὰρ ἐργοπόνοισι μετὰ στάχυν ὄμβρος ἄκαιρος  
 χρήσιμος, οὐ ναύταις ἐν λιμένι Ζέφυρος.

## 10.—ΛΟΥΚΙΑΛΙΟΥ

Τὸν τοῦ δειπναρίου νόμον οἶδατε· σήμερον ὑμᾶς,  
 Αὔλε, καλῶ καινοῖς δόγμασι συμποσίου.  
 οὐ μελοποιὸς ἐρεῖ κατακείμενος· οὔτε παρέξεις  
 οὔθ' ἔξεις αὐτὸς πράγματα γραμματικά.

## 11.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἤδειν σε τραγωδόν, Ἐπίκρατες, οὐδὲ χοραυλήν,  
 οὐδ' ἄλλ' οὐδὲν ὄλως, ὧν χορὸν ἔστιν ἔχειν·  
 ἀλλ' ἐκάλουν σε μόνον· σύ δ' ἔχων χορὸν οἴκοθεν  
 ἤκεις  
 ὀρχηστῶν, αὐτοῖς πάντα διδοὺς ὀπίσω.  
 εἰ δ' οὔτω τοῦτ' ἐστί, σὺ τοὺς δούλους κατάκλινον,  
 ἡμεῖς δ' αὖ τούτοις πρὸς πόδας ἐρχόμεθα.

## 12.—ΑΛΚΑΙΟΥ

Οἶνος καὶ Κένταυρον, Ἐπίκρατες, οὐχὶ σὲ μόνον,  
 ὄλεσεν, ἢ δ' ἐρατὴν Καλλίου ἠλικιήν.  
 ὄντως οἰνοχάρων ὁ μονόμματος, ᾧ σὺ τάχιστα  
 τὴν αὐτὴν πέμψαις ἐξ Ἀΐδεω πρόποσιν.

<sup>1</sup> By "dancing" he means only "very active in their attendance on you."      <sup>2</sup> See No. 1 above.

<sup>3</sup> Epicrates the comic poet and Callias the tragic poet

## THE CONVIVIAL EPIGRAMS

### 9.—LEONIDAS OF ALEXANDRIA

SET not before me after supper, when I can no longer persuade my belly, udders and slices of pork. For neither to labourers after harvest is rain out of season useful, nor the Zephyr to mariners in port.

### 10.—LUCILIUS

YOU know the rule of my little banquets. To-day, Aulus, I invite you under new convivial laws. No lyric poet shall sit there and recite, and you yourself shall neither trouble us nor be troubled with literary discussions.

### 11.—BY THE SAME

I NEVER knew, Epicrates, that you were a tragedian or a choral flute-player or any other sort of person whose business it is to have a chorus with them. But I invited you alone; you, however, came bringing with you from home a chorus of dancing slaves,<sup>1</sup> to whom you hand all the dishes over your shoulder as a gift. If this is to be so, make the slaves sit down at table and we will come and stand at their feet to serve.

### 12.—ALCAEUS OF MESSENE

"WINE slew the Centaur"<sup>2</sup> too, Epicrates,<sup>3</sup> not yourself alone and Callias in his lovely prime. Truly the one-eyed monster is the Charon of the wine-cup. Send him right quickly from Hades the same draught.

were both said to have been poisoned by King Philip, son of Demetrius. This Philip was not, like Philip II., one-eyed, but Alcaeus means that he was a Cyclops in his cruelty.

## 13.—AMMIANOT

Ἦὼς ἐξ ἠούς παραπέμπεται, εἴτ', ἀμελούντων  
 ἡμῶν, ἐξαίφνης ἤξει ὁ πορφύρεος,  
 καὶ τοὺς μὲν τήξας, τοὺς δ' ὀπτήσας, ἐνίους δὲ  
 φυσήσας, ἄξει πάντας ἐς ἐν βάραθρον.

## 14.—ΤΟΥ ΑΥΤΟΥ

Ἐχθὲς ἐπὶ ξενίαν κληθείς, ὅτε καιρὸς ὕπνου μοι,  
 τύλη ἐπεκλίνθη Γοργόνος ἢ Νιόβης,  
 ἦν οὐδεὶς ὕφηνεν, ἀπέπρισε δ', ἢ πελεκήσας  
 ἐκ τῶν λατομῶν ἤγαγεν εἰς τὰ Πρόκλου.  
 ἐξ ἧς εἰ μὴ θάπτον ἐπηγέρθη, Πρόκλος ἄν μοι  
 τὴν τύλην στήλην ἢ σορὸν εἰργάσατο.

## 15.—ΤΟΥ ΑΥΤΟΥ

Εἰ μὲν τοὺς ἀπὸ ἄλφα μόνους κέκρικας κατορύσσειν,  
 Λούκιε, βουλευτὰς καὶ τὸν ἀδελφὸν ἔχεις·  
 εἰ δ', ὅπερ εὐλογόν ἐστι, κατὰ στοιχείον ὀδεύεις,  
 ἤδη, σοὶ προλέγω, Ὀριγένης λέγομαι.

## 16. &lt;ΤΟΥ ΑΥΤΟΥ&gt;

Κύλλος καὶ Λεύρος, δύο Θεσσαλοὶ ἐγχεσίμωροι·  
 Κύλλος δ' ἐκ τούτων ἐγχεσιμωρότερος.

<sup>1</sup> i.e. killing us by consumption, fever or dropsy.

<sup>2</sup> The Gorgon turned to stone, Niobe was turned to stone herself.

<sup>3</sup> I take Lucius to be the brother of the author and probably a doctor. Several senators whose names began with A had by chance died under his treatment, and Ammi-

## THE CONVIVIAL EPIGRAMS

### 13.—AMMIANUS

DAWN after dawn goes by, and then, when we take no heed shall come the Dark One. Melting some of us, roasting some and puffing out others,<sup>1</sup> he shall bring us all to the same pit.

### 14.—BY THE SAME

INVITED to dinner yesterday, when it was time for my siesta, I rested my head on the Gorgon's pillow or Niobe's,<sup>2</sup> a pillow which none wove, but someone sawed or hacked out of the quarry and brought to Proclus' house. If I had not woke up very soon and left it, Proclus would have made his pillow into a grave-stone or coffin for me.

### 15.—BY THE SAME

LUCIUS, if you have decided to bury only the senators whose names begin with Alpha, you have your brother (Ammianus) too. But if, as is reasonable to suppose, you proceed in alphabetical order, my name, I beg to state, is now Origenes.<sup>3</sup>

### 16.—BY THE SAME

CYLLUS and Leurus, two Thessalian bounders with the spear, and Cyllus the bigger bounder of the two.<sup>4</sup>

anus says that if he is going to confine himself to the A's it is his own turn; otherwise if Lucius adopts alphabetical order, he changes his name to one beginning with Omega, the last letter.

<sup>4</sup> He treats the Homeric word *ἐγχεσίμωρος*, which is laudatory, as if derived from *μῶρος*—a fool.

## 17.—ΝΙΚΑΡΧΟΥ

Ἦν Στέφανος πτωχὸς κηπεύς θ' ἅμα· νῦν δὲ προ-  
κόψας

πλουτεῖ, καὶ γεγένητ' εὐθὺ Φιλοστέφανος,  
τέσσαρα τῷ πρώτῳ Στεφάνῳ καλὰ γράμματα  
προσθεῖς·

ἔσται δ' εἰς ὥρας Ἱπποκρατιππιάδης,  
ἧ διὰ τὴν σπατάλην Διονυσιοπηγανόδωρος·  
ἐν δ' ἀγορανομίῳ παντὶ μένει Στέφανος.

## 18.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἐν γαστρὶ λαβοῦσα Φιλαίνιον Ἡλιοδώρῳ  
θήλειαν τίκτει παῖδ' ἀπὸ ταῦτομάτου.

τοῦ δ' ἐπὶ θηλείῃ λυπούμενου, ἕξ διαλείπει  
ἦματα, καὶ τίκτειν ἄρσενα παῖδ' ἔφατο.

οὕτως Βούβαστις καταλύεται· εἰ γὰρ ἐκάστη  
τέξεται ὡς αὐτή, τίς θεοῦ ἐστι λόγος;

## 19.—ΣΤΡΑΤΩΝΟΣ

Καὶ πῖε νῦν καὶ ἔρα, Δαμόκρατες· οὐ γὰρ ἐς αἰεὶ  
πιόμεθ', οὐδ' αἰεὶ παισὶ συνεσόμεθα.

καὶ στεφάνοις κεφαλὰς πυκασώμεθα, καὶ μυρίσωμεν  
αὐτούς, πρὶν τύμβοις ταῦτα φέρειν ἑτέρους.

νῦν ἐν ἐμοὶ πιέτω μέθῃ τὸ πλέον ὅστέα τὰμά·  
νεκρὰ δὲ Δευκαλίων αὐτὰ κατακλυσάτω.

<sup>1</sup> Hippocratippiades is a comic name invented by the author as indicative of great wealth and position owing to its very horsey sound. Dionysiodorus is another name of very aristocratic sound, spoilt however by the malicious introduction



## THE CONVIVIAL EPIGRAMS

### 17.—NICARCHUS

STEPHANUS was poor and a gardener, but now having got on well and become rich, he has suddenly turned into Philostephanus, adding four fine letters to the original Stephanus, and in due time he will be Hippocratippiades or, owing to his extravagance, Dionysiopeganodorus.<sup>1</sup> But in all the market he is still Stephanus.

### 18.—BY THE SAME

PHILAENIS without conceiving bore a girl child to Heliodorus spontaneously, and when he was vexed at its being a girl she let six days pass and said she had borne a boy. So it is all over with Bubastis;<sup>2</sup> for if every woman is brought to bed like Philaenis, who will pay any attention to the goddess?

### 19.—STRATO

DRINK and love now, Damocrates, for we shall not drink for ever or be for ever with the lads. Let us bind our heads with garlands and scent ourselves before others bear flowers and scent to our tombs. Now may my bones inside me drink all the more wine, and when they are dead let Deucalion's flood<sup>3</sup> cover them.

of "pegano" (rue, a common pot-herb) in allusion to Stephanus' former profession.

<sup>2</sup> The Egyptian representative of Diana presiding over childbirth.

<sup>3</sup> We should say "Noah's flood."

GREEK ANTHOLOGY

20.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Φεύγεθ' ὅσοι λόκκας ἢ λοφνίδας ἢ καμασῆνας  
 ἄδετε, ποιητῶν φύλον ἀκανθολόγων,  
 οἳ τ' ἐπέων κόσμον λελυγισμένον ἀσκήσαντες,  
 κρήνης ἐξ ἱερῆς πίνετε λιτὸν ὕδωρ.  
 σήμερον Ἀρχιλόχοιο καὶ ἄρσενος ἡμαρ Ὀμήρου 5  
 σπένδομεν· ὁ κρητῆρ οὐδέχεθ' ὕδροπότας.

21.—ΣΤΡΑΤΩΝΟΣ

Πρώην τὴν σαύραν Ἀγάθων ῥοδοδάκτυλον εἶχεν·  
 νῦν δ' αὐτὴν ἤδη καὶ ῥοδοπήχυν ἔχει.

22.—ΤΟΥ ΑΥΤΟΥ

Ἔστι Δράκων τις ἔφηβος, ἄγαν καλός· ἀλλά,  
 δράκων ὢν,  
 πῶς εἰς τὴν τρώγλην ἄλλον ὄφιν δέχεται;

23.—ΑΝΤΙΠΑΤΡΟΥ

Ἦκύμορόν με λέγουσι δαήμονες ἄνδρες ἄστρον·  
 εἰμὶ μὲν, ἀλλ' οὐ μοι τοῦτο, Σέλευκε, μέλει.  
 εἰς αἶδην μία πᾶσι καταίβασις· εἰ δὲ ταχίων  
 ἡμετέρη, Μίνω θᾶσσον ἐποψόμεθα.  
 πίνωμεν· καὶ δὴ γὰρ ἐτήτυμον, εἰς ὁδὸν ἵππος 5  
 οἶνος, ἐπεὶ πεζοῖς ἀτραπὸς εἰς αἶδην.

<sup>1</sup> All obsolete words, such as those used by Lycophron and other affected poets.

<sup>2</sup> The pretty Homeric adjectives are made to minister to a

## THE CONVIVIAL EPIGRAMS

### 20.—ANTIPATER OF THESSALONICA

AWAY with you who sing of *loccae*<sup>1</sup> (cloaks) or *lophnides*<sup>1</sup> (torches) or *camasenes*<sup>1</sup> (fish), race of thorn-gathering poets; and you who practising effeminately decorative verse drink only simple water from the holy fount. To-day we pour the wine in honour of the birthday of Archilochus and virile Homer. Our bowl receives no water-drinkers.

### 21.—STRATO

AGATHON's lizard was rosy-fingered the other day; now it is already even rosy-armed.<sup>2</sup>

### 22.—BY THE SAME

EST Draco quidam ephebus, pulcherrimus; sed cum draco sit, quomodo in foramen alium serpentem recipit?

### 23.—ANTIPATER OF SIDON

MEN learned in the stars say I am short-lived. I am, Seleucus, but I care not. There is one road down to Hades for all, and if mine is quicker, I shall see Minos all the sooner. Let us drink, for this is very truth, that wine is a horse for the road, while foot-travellers take a by-path to Hades.<sup>3</sup>

vile joke, the reference being to the relative length of the finger's breadth and cubit (length of the fore-arm), both well-known measures.

<sup>3</sup> He will go by the royal road and mounted (on wine); the pedestrians are those who do not drink.

GREEK ANTHOLOGY

24.—ΤΟΥ ΑΥΤΟΥ

Ὦ Ἐλικῶν Βοιωτέ, σὺ μὲν ποτε πολλάκις ὕδωρ  
 εὐεπὲς ἐκ πηγέων ἔβλυσας Ἡσιόδω·  
 νῦν δ' ἡμῖν ἔθ' ὁ κοῦρος ὁμώνυμος Αὔσονα Βάκχον  
 οἰνοχοεῖ κρήνης ἐξ ἀμεριμνοτέρης.  
 βουλοίμην δ' ἂν ἔγωγε πιεῖν παρὰ τοῦδε κύπελλον 5  
 ἐν μόνον, ἢ παρὰ σεῦ χίλια Πηγασίδος.

25.—ΑΠΟΛΛΩΝΙΔΟΥ

Ἵπνώεις, ὦ ταῖρε· τὸ δὲ σκύφος αὐτὸ βοᾷ σε·  
 ἔγρεο, μὴ τέρπου μοιριδίῃ μελέτῃ.  
 μὴ φείσῃ, Διόδωρε· λάβρος δ' εἰς Βάκχον ὀλισθῶν,  
 ἄχρῃς ἐπὶ σφαλεροῦ ζωροπότει γόνατος.  
 ἔσσεθ' ὅτ' οὐ πιόμεσθα, πολὺς πολὺς· ἀλλ' ἄγ'  
 ἐπέιγον·  
 ἢ συνητὴ κροτάφων ἄπτεται ἡμετέρων.

26.—ΑΡΓΕΝΤΑΡΙΟΥ

Σφάλλομαι ἀκρήτῳ μεμεθυσμένος· ἀλλὰ τίς ἄρα  
 σώσει μ' ἐκ Βρομίου γυῖα σαλενόμενον;  
 ὡς ἄδικον θεὸν εὔρον, ὀθείνεκεν αὐτὸς ἐγὼ σέ,  
 Βάκχε, φέρων ὑπὸ σοῦ τᾶμπαλι παρφέρομαι.

27.—ΜΑΚΗΔΟΝΙΟΥ

Συρρέντου τρηχεῖα μυρίπνοε, χαῖρε, κούρη,  
 καὶ Πολλεντίνων γαῖα μελιχροτάτη,  
 Ἄσθή θ' ἢ τριπόθητος, ἀφ' ἧς βρομιώδεα πηλὸν  
 φύρησαν Βάκχῳ τριζυγέες Χάριτες,

## THE CONVIVIAL EPIGRAMS

### 24.—BY THE SAME

#### *On a cup-bearer named Helicon*

O BOEOTIAN Helicon, once didst thou often shed from thy springs the water of sweet speech for Hesiod. But still for us does the boy who bears thy name pour out Italian wine from a fountain that causes less care. Rather would I drink one cup only from his hand than a thousand of Castalia from thine.

### 25.—APOLLONIDES

THOU art asleep, my friend, but the cup itself is calling to thee: "Awake, and entertain not thyself with this meditation on death." Spare not, Diodorus, but slipping greedily into wine, drink it unmixed until thy knees give way. The time shall come when we shall not drink—a long, long time; but come, haste thee; the age of wisdom is beginning to tint our temples.

### 26.—ARGENTARIUS

I REEL drunk with wine; but who shall save me from Bacchus who makes my limbs totter? How unjust a god have I encountered, since while I carry thee, Bacchus, by thee, in return, I am carried astray.

### 27.—MACEDONIUS

ROUGH, sweet-scented dust of Sorrento, hail, and hail, thou earth of Pollenza most honied and Asta's soil thrice desired from which the triple band of Graces knead for Bacchus the clay that is akin to

## GREEK ANTHOLOGY

πλούτου καὶ πενίης κοινὸν κτέαρ· οἷς μὲν ἀνάγκης 5  
σκεῦος, τοῖς δὲ τρυφῆς χρῆσι περισσοτέρη.

### 28.—ΑΡΓΕΝΤΑΡΙΟΥ

Πέντε θανὼν κείσῃ κατέχων πόδας, οὐδὲ τὰ τερπνὰ  
ζῶης, οὐδ' αὐγὰς ὄψεαι ἡελίου.  
ὥστε λαβὼν Βάκχου ζωρὸν δέπας ἔλκε γεγηθῶς,  
Κίγκιε, καλλίστην ἀγκὰς ἔχων ἄλοχον.  
εἰ δέ σοι ἀθανάτου σοφίης νόος, ἴσθι Κλεάνθης 5  
καὶ Ζήνων αἶδην τὸν βαθὺν ὡς ἔμολον.

### 29.—ΑΥΤΟΜΕΔΟΝΤΟΣ

Πέμπε, κάλει· πάντ' ἐστὶν ἔτοιμά σοι. ἦν δέ τις  
ἔλθῃ,  
τί πρήξεις; σαυτῷ δὸς λόγον, Αὐτόμεδον.  
αὕτη γὰρ λαχάνου σισαρωτέρη, ἢ πρὶν ἀκαμπῆς  
ζῶσα, νεκρὰ μηρῶν πᾶσα δέδυκεν ἔσω.  
πόλλ' ἐπὶ σοὶ γελάσουσιν, ἀνάρμενος ἂν παρα-  
βάλλῃ 5  
πλώειν, τὴν κώπην μηκέτ' ἔχων ἐρέτης.

### 30.—ΦΙΛΟΔΗΜΟΥ

Ὅ πρὶν ἐγὼ καὶ πέντε καὶ ἐννέα, νῦν, Ἀφροδίτη,  
ἐν μόλις ἐκ πρώτης νυκτὸς ἐς ἡέλιον  
οἶμοι καὶ . . . τοῦτο κατὰ βραχὺ (πολλάκι δ' ἤδη  
ἡμιθανὲς) θνήσκει· τοῦτο τὸ τερμέριον.  
ὦ γῆρας, γῆρας, τί ποθ' ὕστερον, ἦν ἀφίκηαι, 5  
ποιήσεις, ὅτε νῦν ὦδε μαραίνομεθα;

<sup>1</sup> He addresses the different soils from which the clay considered most suitable for wine-jars came.

## THE CONVIVIAL EPIGRAMS

wine! Hail, common possession of wealth and poverty, to the poor a necessary vessel, to the rich a more superfluous instrument of luxury!<sup>1</sup>

### 28.—ARGENTARIUS

DEAD, five feet of earth shall be thine and thou shalt not look on the delights of life or on the rays of the sun. So take the cup of unmixed wine and drain it rejoicing, Cincius, with thy arm round thy lovely wife. But if thou deemest wisdom to be immortal, know that Cleanthes and Zeno went to deep Hades.

### 29.—AUTOMEDON

SEND and summon her; you have everything ready. But if she comes, what will you do? Think over that, Automedon. *Haec enim sisere laxior, quae olim dum vivebat rigida erat, mortua intra femora tota se condit.* They will laugh at you much if you venture to put to sea without any tackle, an oarsman who no longer has his oar.

### 30.—PHILODEMUS

QUI prius ego et quinque et novem fututiones agebam, nunc, O Venus, vix unam possum ab prima nocte ad solem. And alas, this thing (it has often been half-dead) is gradually dying outright. This is the calamity of Termerus<sup>2</sup> that I suffer. Old age, old age, what shalt thou do later, if thou comest, since already I am thus languid?

<sup>2</sup> A proverbial expression for an appropriate punishment. The robber Termerus used to kill his victims by butting them with his head, and Heracles broke his head.

## 31.—ΑΝΤΙΠΑΤΡΟΥ

Οὐ μοι Πληϊάδων φοβερὴ δύσις, οὐδὲ θαλάσσης  
 ὠρύων στυφελῶ κῦμα περὶ σκοπέλω,  
 οὐδ' ὅταν ἀστράπτῃ μέγας οὐρανός, ὡς κακὸν ἄνδρα  
 ταρβέω, καὶ μύθων μνήμονας ὑδροπότας.

## 32.—ΟΝΕΣΤΟΥ

Μούσης νουθεσίην φιλοπαίγμονος εὔρετο Βάκχος,  
 ὦ Σικυῶν, ἐν σοὶ κῶμον ἄγων Χαρίτων·  
 δὴ γὰρ ἔλεγχον ἔχει γλυκερώτατον, ἐν τε γέλωτι  
 κέντρον· χῶ μεθύων ἀστὸν ἐσωφρόνισεν.

## 33.—ΦΙΛΙΠΠΟΥ

Λάθριον ἐρπηστήν σκολιὸν πόδα, κισσέ, χορεύσας,  
 ἄγχεις τὴν Βρομίου βοτρυόπαιδα χάριν·  
 δεσμεῖς δ' οὐχ ἡμᾶς, ὀλέκεις δὲ σέ· τίς γὰρ ἔλοιτ' ἂν  
 κισσὸν ἐπὶ κροτάφοις, μὴ κεράσας Βρόμιον;

## 34.—ΦΙΛΟΔΗΜΟΥ

Λευκοίνους πάλι δὴ καὶ ψάλματα, καὶ πάλι Χίους  
 οἶνους, καὶ πάλι δὴ σμύρναν ἔχειν Συρίην,  
 καὶ πάλι κωμάζειν, καὶ ἔχειν πάλι διψάδα πόρνην  
 οὐκ ἐθέλω· μισῶ ταῦτα τὰ πρὸς μανίην.  
 ἀλλὰ με ναρκίσοις ἀναδήσατε, καὶ πλαγιαύλων  
 γεύσατε, καὶ κροκίνοις χρίσατε γνῖα μύροις,  
 καὶ Μυτιληναίῳ τὸν πνεύμονα τέγξατε Βάκχῳ,  
 καὶ συζεύξατέ μοι φωλάδα παρθενικὴν.

<sup>1</sup> A season unfavourable for navigation.



## THE CONVIVIAL EPIGRAMS

### 31.—ANTIPATER OF THESSALONICA

I DREAD not the setting of the Pleiads,<sup>1</sup> nor the waves of the sea that roar round the stubborn rock, nor the lightning of great heaven so much as I dread a wicked man and water-drinkers who remember all our words.<sup>2</sup>

### 32.—HONESTUS

BACCHUS, leading the rout of the Graces, instituted in thee, Sicyon, the sermons of the jolly Muse.<sup>3</sup> Indeed, very sweet are his rebukes and in laughter is his sting. A man in his cups teaches wisdom to a clever man of the town.

### 33.—PHILIPPUS

SECRETLY advancing, O ivy, thy twisted creeping foot, thou throttlest me, the vine, sweet gift of Bacchus, mother of clusters. But thou dost not so much fetter me as thou dost destroy thine own honour; for who would set ivy on his brows without pouring out wine?

### 34.—PHILODEMUS

I WISH no garlands of white violets again, no lyre-playing again, no Chian wine again, no Syrian myrrh again, no revelling again, no thirsty whore with me again. I hate these things that lead to madness. But bind my head with narcissus and let me taste the crooked flute, and anoint my limbs with saffron ointment, wet my gullet with wine of Mytilene and mate me with a virgin who will love her nest.

<sup>2</sup> *cp.* the proverb *μισῶ μνάμονα συμπόταν*, "I hate a boon-companion with a good memory."

<sup>3</sup> *i.e.* the Satyric drama. See Book VII. 707.

GREEK ANTHOLOGY

35.—ΤΟΥ ΑΥΤΟΥ

Κράμβην Ἀρτεμίδωρος, Ἀρίσταρχος δὲ τάριχον,  
 βολβίσκους δ' ἡμῖν δῶκεν Ἀθηναγόρας,  
 ἠπάτιον Φιλόδημος, Ἀπολλοφάνης δὲ δύο μνᾶς  
 χοιρείου, καὶ τρεῖς ἦσαν ἀπ' ἐχθρῶν ἔτι.  
 ὦον, καὶ στεφάνους, καὶ σάμβαλα, καὶ μύρον ἡμῖν 5  
 λάμβανε, καὶ δεκάτης εὐθὺ θέλω παράγειν.

36.—ΦΙΛΙΠΠΟΥ

Ἦνίκα μὲν καλὸς ἦς, Ἀρχέστρατε, κάμφι παρειαῖς  
 οἰνωπαῖς ψυχὰς ἔφλεγες ἠιθέων,  
 ἡμετέρης φιλίας οὐδεὶς λόγος· ἀλλὰ μετ' ἄλλων  
 παίζων, τὴν ἀκμὴν ὡς ῥόδον ἠφάνισας.  
 ὡς δ' ἐπιπερκάζεις μιαρῆ τριχί, νῦν φίλον ἔλκων, 5  
 τὴν καλάμην δωρῆ, δούς ἑτέροις τὸ θέρος.

37.—ΑΝΤΙΠΑΤΡΟΥ

Ἦδη τοι φθινόπωρον, Ἐπικλεες, ἐκ δὲ Βοώτου  
 ζώνης Ἀρκτούρου λαμπρὸν ὄρωρε σέλας·  
 ἦδη καὶ σταφυλαὶ δρεπάνης ἐπιμιμνήσκονται,  
 καὶ τις χειμερινὴν ἀμφερέφει καλύβην.  
 σοὶ δ' οὔτε χλαίνης θερμὴ κροκὺς, οὔτε χιτῶνος 5  
 ἔνδον· ἀποσκλήση δ' ἀστέρα μεμφόμενος.

38.—ΠΟΛΕΜΩΝΟΣ ΒΑΣΙΛΕΩΣ

Ἦ πτωχῶν χαρίεσσα πανοπλίη ἀρτολάγυνος  
 αὕτη, καὶ ὄροσερῶν ἐκ πετάλων στέφανος,

## THE CONVIVIAL EPIGRAMS

### 35.—BY THE SAME

ARTEMIDORUS gave us a cabbage, Aristarchus caviare, Athenagoras little onions, Philodemus a small liver, and Apollophanes two pounds of pork, and there were three pounds still over from yesterday. Go and buy us an egg and garlands and sandals<sup>1</sup> and scent, and I wish them to be here at four o'clock sharp.

### 36.—PHILIPPUS

WHEN you were pretty, Arcestratus, and the hearts of the young men were burnt for your wine-red cheeks, there was no talk of friendship with me, but sporting with others you spoilt your prime like a rose. Now, however, when you begin to blacken with horrid hair, you would force me to be your friend, offering me the straw after giving the harvest to others.

### 37.—ANTIPATER OF SIDON

IT is already autumn, Epicles, and from the girdle of Bootes springs the bright flame of Arcturus. Already the vines bethink them of the pruning-hook and men build winter huts to shelter them. But you have no warm woollen cloak nor tunic indoors, and you will grow stiff, blaming the star.

### 38.—KING POLEMO

*On a relief representing a jar, a loaf, a crown, and a skull*

THIS is the poor man's welcome armour against hunger—a jar and a loaf, here is a crown of dewy

<sup>1</sup> Worn especially at table by the Romans. *cp.* Hor. *Ep.* i. 13. 15.

GREEK ANTHOLOGY

καὶ τοῦτο φθιμένοιο προάστιον ἱερὸν ὄστεῦν  
 ἐγκεφάλου, ψυχῆς φρούριον ἀκρότατον.  
 "Πῖνε," λέγει τὸ γλύμμα, "καὶ ἔσθιε καὶ περὶκίεισο 5  
 ἄνθεα· τοιοῦτοι γινόμεθ' ἐξαπίνης."

39.—ΜΑΚΗΔΟΝΙΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἐχθές μοι συνέπινε γυνή, περὶ ἧς λόγος ἔρρει  
 οὐχ ὑγιής. παῖδες, θραύσατε τὰς κύλικας.

40.—ΑΝΤΙΣΤΙΟΥ

Εὐμένεος Κλεόδημος ἔτι βραχύς· ἀλλὰ χορεύει  
 σὺν παισὶν βαιῶ μικρὸς ἔτ' ἐν θιάσῳ·  
 ἠΐδου καὶ στικτοῖο δορὴν ἐζώσατο νεβροῦ,  
 καὶ σείει ξανθῆς κισσὸν ὑπὲρ κεφαλῆς·  
 ὦνα σύ μιν Καδμείη τίθει μέγαν, ὡς ἂν ὁ μύστης 5  
 ὁ βραχὺς ἠβήτας αὐθις ἄγοι θιάσους.

41.—ΦΙΛΟΔΗΜΟΥ

Ἐπὶ τριηκόντεσσιν ἐπέρχονται λυκάβαντες,  
 ἤδη μοι βιότου σχιζόμεναι σελίδες·  
 ἤδη καὶ λευκαί με κατασπείρουσιν ἔθειραι,  
 Ξανθίππη, συνετῆς ἄγγελοι ἠλικίης.  
 ἀλλ' ἔτι μοι ψαλμὸς τε λάλος κῶμοί τε μέλονται, 5  
 καὶ πῦρ ἀπλήστῳ τύφει' ἐνὶ κραδίῳ.  
 αὐτὴν ἀλλὰ τάχιστα κορωνίδα γράψατε, Μούσαι,  
 ταύτην ἡμετέρης, δεσπότιδες, μανίης.

42.—ΚΡΙΝΑΓΟΡΟΥ

Εἰ καὶ σοι ἑδραῖος αἰεὶ βίος, οὐδὲ θάλασσαν  
 ἔπλωσ, χερσαίας τ' οὐκ ἐπάτησας ὁδοῦς,

<sup>1</sup> Not of course that technically called *os sacrum*, but a skull.

## THE CONVIVIAL EPIGRAMS

leaves, and this is the holy bone,<sup>1</sup> outwork of a dead brain, the highest citadel of the soul. "Drink," says the sculpture, "and eat, and surround thee with flowers, for like to this we suddenly become."<sup>2</sup>

### 39.—MACEDONIUS OF THESSALONICA

YESTERDAY a woman was drinking with me about whom an unpleasant story is current. Break the cups, slaves.

### 40.—ANTISTIUS

CLEODEMUS, Eumenes' boy, is still small, but tiny as he is, he dances with the boys in a little company of worshippers. Look! he has even girt on the skin of a dappled fawn and he shakes the ivy on his yellow hair. Make him big, Theban King,<sup>3</sup> so that thy little servant may soon lead holy dances of young men.

### 41.—PHILODEMUS

SEVEN years added to thirty are gone already like so many pages torn out of my life; already, Xanthippe, my head is sprinkled with grey hairs, messengers of the age of wisdom. But still I care for the speaking music of the lyre and for revelling, and in my insatiate heart the fire is alive. But ye Muses, my mistresses, bring it to a close at once with the words "Xanthippe is the end of my madness."

### 42.—CRINAGORAS

THOUGH thy life be always sedentary, and thou hast never sailed on the sea or traversed the high

<sup>2</sup> The distich has been found engraved on a gem beneath a skull and table spread with food. (Boeckh. *C.I.G.* 7298.)

<sup>3</sup> *i.e.* Bacchus.

ἔμψης Κεκροπίης ἐπιβήμεναι, ὄφρ' ἂν ἐκείνας  
 Δήμητρος μεγάλας νύκτας ἴδῃς ἱερῶν,  
 τῶν ἄπο κῆν ζωοῖσιν ἀκηδέα, κεύτ' ἂν ἵκηαι  
 ἐς πλεόνων, ἕξεις θυμὸν ἐλαφρότερον.

43.—ΖΩΝΑ

Δός μοι τοῦκ γαίης πεπονημένον ἀδὺ κύπελλον,  
 ἄς γενόμην, καὶ ὑφ' ἧ κείσομ' ἀποφθίμενος.

44.—ΦΙΛΟΔΗΜΟΥ

Αὔριον εἰς λιτὴν σε καλιάδα, φίλτατε Πείσων,  
 ἐξ ἐνάτης ἔλκει μουσοφιλῆς ἕταρος,  
 εἰκάδα δειπνίζων ἐνιαύσιον· εἰ δ' ἀπολείψεις  
 οὐθατα καὶ Βρομίου χιογενῆ πρόποσιν,  
 ἀλλ' ἐτάρους ὄψει παναληθέας, ἀλλ' ἐπακούσῃ  
 Φαιήκων γαίης πουλὺ μελιχρότερα·  
 ἦν δέ ποτε στρέψῃς καὶ ἐς ἡμέας ὄμματα, Πείσων,  
 ἄξομεν ἐκ λιτῆς εἰκάδα πιστότερην.

45.—ΟΝΕΣΤΟΥ

Αὐτοθελῆς ἠδιστος αἰὲ πότος· ὅς δέ κ' ἀνάγκη,  
 ὑβριστῆς οἴνω τ' ἐστὶ καὶ οἰνοπότη.  
 τὸν μὲν γὰρ γαίῃ προχέει κρύφα· τὸν δ' ὑπὸ γαίῃ  
 πολλάκι πρὸς Δήθης ἠγάγε πικρὸν ὕδωρ.  
 πουλυμεθεῖς χαίροιτε· τὸ δ' ὀππόσον ἠδὺ ποθῆναι,  
 μέτρον ἐμοὶ πάσης ἄρκιον εὐφροσύνης.

<sup>1</sup> L. Cornelius Piso, Cicero's adversary. It is in the villa of the Pisos at Herculaneum that all Philodemus' works were found.

<sup>2</sup> The birthday of Epicurus, to whose sect Philodemus and Piso belonged.

## THE CONVIVIAL EPIGRAMS

roads of the land, yet set thy foot on the Attic soil, that thou mayest see those long nights of Demeter's holy rites, whereby while thou art among the living thy mind shall be free from care, and when thou goest to join the greater number it shall be lighter.

### 43.—ZONAS

GIVE me the sweet beaker wrought of earth, earth from which I was born, and under which I shall lie when dead.

### 44.—PHILODEMUS

TO-MORROW, dearest Piso,<sup>1</sup> your friend, beloved by the Muses, who keeps our annual feast of the twentieth<sup>2</sup> invites you to come after the ninth hour to his simple cottage. If you miss udders and draughts of Chian wine, you will see at least sincere friends and you will hear things far sweeter than the land of the Phaeacians.<sup>3</sup> But if you ever cast your eyes on me,<sup>4</sup> Piso, we shall celebrate the twentieth richly instead of simply.

### 45.—HONESTUS

DRINK which we wish ourselves is ever the sweetest; what is forced on us does outrage to the wine as well as to the drinker. The drinker will spill the wine on the earth secretly, and, if he drink it, it will often take him under the earth to the bitter water of Lethe. Farewell, ye toppers; as much as I like to drink is to me the sufficient measure of all enjoyment.

<sup>3</sup> *i.e.* sweeter discourse than the story of Ulysses which he told in Phaeacia.

<sup>4</sup> He seeks his patronage and support.

46.—ΑΥΤΟΜΕΔΟΝΤΟΣ ΚΤΖΙΚΗΝΟΥ

Ἄνθρωποι δειλῆς, ὅτε πίνομεν· ἦν δὲ γένηται  
 ὄρθρος, ἐπ' ἀλλήλους θῆρες ἐγειρόμεθα.

47.—ΑΝΑΚΡΕΟΝΤΟΣ

Οὐ μοι μέλει τὰ Γύγωω,  
 τοῦ Σαρδίων ἀνακτος,  
 οὔθ' αἰρέει με χρυσός,  
 οὐκ αἰνέω τυράννοισ·  
 ἐμοὶ μέλει μύροισι  
 καταβρέχειν ὑπήνην·  
 ἐμοὶ μέλει ῥόδοισι  
 καταστέφειν κάρηνα.  
 τὸ σήμερον μέλει μοι·  
 τὸ δ' αὖριον τίς οἶδεν;

48.—ΤΟΥ ΑΥΤΟΥ

Τὸν ἄργυρον τορεύσας  
 Ἥφαιστέ μοι ποιήσον  
 πανοπλίαν μὲν οὐχί,  
 ποτήριον δὲ κοῖλον  
 ὅσον δύνῃ βάθυνον.  
 ποίει δέ μοι κατ' αὐτοῦ  
 μηδ' ἄστρα, μηδ' ἀμάξας,  
 μὴ στυγνὸν Ὀρίωνα,  
 ἀλλ' ἀμπέλους χλωώσας,  
 καὶ βότρυας γελῶντας,  
 σὺν τῷ καλῷ Λυαίῳ.



## THE CONVIVIAL EPIGRAMS

### 46.—AUTOMEDON OF CYZICUS

WE are men in the evening when we drink together, but when day-break comes, we get up wild beasts preying on each other.

### 47.—ANACREON

I CARE not for the wealth of Gyges the King of Sardis, nor does gold take me captive, and I praise not tyrants. I care to drench my beard with scent and crown my head with roses. I care for to-day; who knows to-morrow?

### 48.—BY THE SAME

MOULDING the silver make me, Hephaestus, no suit of armour, but fashion as deep as thou canst a hollow cup, and work on it neither stars nor chariots nor hateful Orion,<sup>1</sup> but blooming vines and laughing clusters with lovely Bacchus.

<sup>1</sup> Alluding to the shield of Achilles described by Homer.

GREEK ANTHOLOGY

49.—ΕΘΝΟΥ

Βάκχου μέτρον ἄριστον, ὃ μὴ πολὺ, μηδ' ἐλάχιστον·  
 ἔστι γὰρ ἢ λύπης αἴτιος ἢ μανίης.  
 χαίρει κιννάμενος δὲ τρισὶν Νύμφαισι τέταρτος·  
 τῆμος καὶ θαλάμοις ἔστιν ἐτοιμότατος·  
 εἰ δὲ πολὺς πνεύσειεν, ἀπέστραπται μὲν Ἐρωτας,  
 βαπτίζει δ' ὕπνω γείτοني τοῦ θανάτου.

50.—ΑΥΤΟΜΕΔΟΝΤΟΣ

Εὐδαίμων, πρῶτον μὲν ὃ μηδενὶ μηδὲν ὀφείλων·  
 εἶτα δ' ὃ μὴ γήμας· τὸ τρίτον, ὅστις ἄπαις.  
 ἦν δὲ μανεῖς γήμη τις, ἔχει χάριν, ἦν κατορύξῃ  
 εὐθύς τὴν γαμετήν, προῖκα λαβὼν μεγάλην.  
 ταῦτ' εἰδὼς σοφὸς ἴσθι· μάτην δ' Ἐπίκουρον ἔασον  
 ποῦ τὸ κενὸν ζητεῖν, καὶ τίνες αἱ μονάδες.

51.—ΑΔΗΛΟΝ

Τῆς ὥρας ἀπόλαυε· παρακμάζει ταχὺ πάντα·  
 ἐν θέρος ἔξ ἐρίφου τρηχὺν ἔθηκε τράγον.

52.—ΑΔΗΛΟΝ

Παιδεῖω, Θρασύβουλε, σαγηνευθεῖς ὑπ' ἔρωτι  
 ἀσθμαίνεις, δελφὶς ὡς τις ἐπ' αἰγιαλοῦ  
 κύματος ἰμείρων· δρέπανον δέ σοι οὐδὲ τὸ Περσέως  
 ἀρκεῖ ἀποτμηῆσαι δίκτυον ᾧ δέδεσαι.

i.e. to be mixed in the proportion of one quarter to three of water.

## THE CONVIVIAL EPIGRAMS

### 49.—EVENUS

THE best measure of wine is neither much nor very little; for it is the cause of either grief or madness. It pleases the wine to be the fourth, mixed with three Nymphs.<sup>1</sup> Then it is most suited for the bridal chamber too, but if it breathe too fiercely, it puts the Loves to flight and plunges us in a sleep which is neighbour to death.

### 50.—AUTOMEDON

BLEST is he first who owes naught to anyone, next he who never married, and thirdly he who is childless. But if a man be mad enough to marry, it is a blessing for him if he buries his wife at once after getting a handsome dowry. Knowing this, be wise, and leave Epicurus to enquire in vain where is the void and what are the atoms.

### 51.—ANONYMOUS

ENJOY the season of thy prime; all things soon decline: one summer turns a kid into a shaggy he-goat.

### 52.—ANONYMOUS

CAUGHT, Thrasybulus, in the net of a boy's love, thou gaspest like a dolphin on the beach, longing for the waves, and not even Perseus' sickle<sup>2</sup> is sharp enough to cut through the net that binds thee.

<sup>2</sup> The sickle-shaped knife with which he was armed and with which he liberated Andromeda.

GREEK ANTHOLOGY

53.—ΑΔΗΛΟΝ

Τὸ ῥόδον ἀκμάζει βαιὸν χρόνον· ἦν δὲ παρέλθη,  
 ζητῶν εὐρήσεις οὐ ῥόδον, ἀλλὰ βάτον.

J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 141.

54.—ΠΑΛΛΑΔΑ

Γηραλέον με γυναῖκες ἀποσκώπτουσι, λέγουσαι  
 εἰς τὸ κάτοπτρον ὄραν λείψανον ἡλικίης.  
 ἀλλ' ἐγὼ εἰ λευκὰς φορέω τρίχας, εἶτε μελαίνας,  
 οὐκ ἀλέγω, βιότου πρὸς τέλος ἐρχόμενος.  
 εὐδόμοις δὲ μύροισι καὶ εὐπετάλοις στεφάνοισι  
 καὶ Βρομίῳ παύῳ φροντίδας ἀργαλέας.

55.—ΤΟΥ ΑΥΤΟΥ

Δὸς πίειν, ἵνα Βάκχος ἀποσκεδάσειε μερίμνας,  
 ἄψ ἀναθερμαίνων ψυχομένην κραδίην.

56.—ΑΔΗΛΟΝ

Πῖνε καὶ εὐφραίνου· τί γὰρ αὔριον, ἢ τί τὸ μέλλον,  
 οὐδεὶς γινώσκει. μὴ τρέχε, μὴ κοπία,  
 ὡς δύνασαι, χάρισαι, μετάδος, φάγε, θνητὰ λογίζου·  
 τὸ ζῆν τοῦ μὴ ζῆν οὐδὲν ὄλως ἀπέχει.  
 πᾶς ὁ βίος τοιόσδε, ῥοπή μόνον· ἂν προλάβῃς, σοῦ,  
 ἂν δὲ θάνῃς, ἐτέρου πάντα, σὺ δ' οὐδὲν ἔχεις.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 128.

57.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Γαστέρα μὲν σεσάλακτο γέρων εὐώδεϊ Βάκχῳ  
 Οἰνοπίων, ἔμπης δ' οὐκ ἀπέθηκε δέπας·

## THE CONVIVIAL EPIGRAMS

### 53.—ANONYMOUS

THE rose blooms for a little season, and when that goes by thou shalt find, if thou seekest, no rose, but a briar.<sup>1</sup>

### 54.—PALLADAS

THE women mock me for being old, bidding me look at the wreck of my years in the mirror. But I, as I approach the end of my life, care not whether I have white hair or black, and with sweet-scented ointments and crowns of lovely flowers and wine I make heavy care to cease.

### 55.—BY THE SAME

GIVE me to drink, that wine may scatter my troubles, warming again my chilled heart.

### 56.—ANONYMOUS

DRINK and take thy delight; for none knows what is to-morrow or what is the future. Hasten not and toil not; be generous and give according to thy power, eat and let thy thoughts befit a mortal: there is no difference between living and not living. All life is such, a mere turn of the scale; all things are thine if thou art beforehand, but if thou diest, another's, and thou hast nothing.

### 57.—AGATHIAS SCHOLASTICUS

OLD Oenopion had loaded his belly with sweet-scented wine, but yet he did not lay aside the cup,

<sup>1</sup> This distich also occurs annexed to another in Book XII. No. 29, *q. v.*

ἀλλ' ἔτι διψῶων ἰδίῃ κατεμέμεφετο χειρί,  
 ὡς ἀπὸ κρητῆρος μηδὲν ἀφυσσαμένη.  
 οἱ δὲ νέοι ῥέγχουσι, καὶ οὐ σθένος οὐδ' ἀπ' ἀριθμοῦ 5  
 τὰς κύλικας γνῶναι τὰς ἔτι πινομένας.  
 πῖνε, γέρον, καὶ ζῆθι· μάτην δ' ἄρα θεῖος Ὀμηρος  
 τείρεσθαι πολιὴν ἐκ νεότητος ἔφη.

## 58.—ΜΑΚΗΔΟΝΙΟΥ ΤΥΠΑΤΟΥ

Ἦθελον οὐ χρυσόν τε καὶ ἄσπερα μυρία γαίης,  
 οὐδ' ὅσα τὰς Θήβας εἶπεν Ὀμηρος ἔχειν·  
 ἀλλ' ἵνα μοι τροχόεσσα κύλιξ βλύσσειε λυαίῳ,  
 χεῖλεος ἀενάῳ νάματι λουομένου,  
 καὶ γεραρῶν συνέπινε λάλος χορός, οἱ δὲ περισσοὶ 5  
 ἀνέρες ἐργατῖναι κάμνον ἐφ' ἡμερίσιν.  
 οὗτος ἐμοὶ πολὺς ὄλβος, αἰεὶ φίλος· οὐδ' ἀλεγίζω  
 τῶν χρυσέων ὑπάτων, τὴν φιάλην κατέχων.

## 59.—ΤΟΥ ΑΥΤΟΥ

Χανδοπόται, βασιλῆος ἀεθλητῆρες Ἰάκχου,  
 ἔργα κυπελλομάχου στήσομεν εἰλαπίνης,  
 Ἰκαρίου σπένδοντες ἀφειδέα δῶρα Λυαίου·  
 ἄλλοισιν μελέτω Τριπτολέμοιο γέρα,  
 ἦχι βόες, καὶ ἄροτρα, καὶ ἰστοβοεὺς, καὶ ἐχέτλη, 5  
 καὶ στάχυς, ἀρπαμένης ἴχνια Φερσεφόνης.  
 εἴ ποτε δὲ στομάτεσσι βαλεῖν τινα βρῶσιν ἀνάγκη,  
 ἀσταφῖς οἰνοπόταις ἄρκιος ἢ Βρομίου.

## 60.—ΠΑΤΛΟΥ ΣΙΛΕΝΤΙΑΡΙΟΥ

Σπείσομεν οἰνοποτῆρες ἐγερσιγέλῳτι Λυαίῳ·  
 ὥσομεν ἀνδροφόνον φροντίδα ταῖς φιάλαις,

## THE CONVIVIAL EPIGRAMS

still thirsty and blaming his own hand for not having ladled anything out of the crater. But the young men are snoring, and none has strength to reckon the number of the cups he goes on drinking. Drink, old man, and live. It was a vain saying of divine Homer's that grey hairs are hard pressed by youth.

### 58.—MACEDONIUS THE CONSUL

I WISH not for gold, nor for the myriad cities of the world, nor for all that Homer said Thebes contained, but I would have the rounded bowl overflow with wine and my lips be bathed by a perpetual stream. I would have the gossiping company of those I revere drink with me while over-industrious folk labour at the vines. That for me is the great wealth ever dear to me, and when I hold the bowl I care naught for consuls resplendent with gold.

### 59.—BY THE SAME

WE deep drinkers, champions of Bacchus the king, will initiate the exploits of our banquet, the war of cups, pouring out copiously the gift of the Icarian god. Let the rites of Triptolemus be the concern of others, there where the oxen are and the ploughs and the pole and the share and the corn-ears, relics of the rape of Persephone. But if we are ever forced to put any food in our mouths, the raisins of Bacchus suffice for wine-bibbers.

### 60.—PAULUS SILENTIARIUS

WE wine-drinkers will pour a libation to Bacchus the awakener of laughter, with the cups we will expel

GREEK ANTHOLOGY

σιτοδόκῳ δ' ἄγραυλος ἀνὴρ βαρύμοχθος ἰάλλοι  
 γαστρὶ μελαμπέπλου μητέρα Φερσεφόνης·  
 ταυροφόνων δ' ἀμέγαρτα καὶ αἵμαλέα κρέα δόρπων 5  
 θηρσὶ καὶ οἰωνοῖς λείψομεν ὠμοβόροις·  
 ὅστέα δ' αὖ νεπόδων ταμεσίχροα χεῖλεσι φωτῶν  
 εἰξάτω οἷς Ἀΐδης φίλτερος ἡελίου·  
 ἡμῖν δ' ὀλβιόδωρον αἰεὶ μέθυ καὶ βόσις ἔστω  
 καὶ ποτόν· ἀμβροσίην δ' ἄλλος ἔχειν ἐθέλοι. 10

61.—ΜΑΚΗΔΟΝΙΟΥ ΤΡΙΑΤΟΥ

Χθιζὸν ἐμοὶ νοσέοντι παρίστατο δῆϊος ἀνὴρ  
 ἰητρός, δεπάων νέκταρ ἀπειπάμενος·  
 εἶπε δ' ὕδωρ πίνειν· ἀνεμώλιος, οὐδ' ἐδιδάχθη,  
 ὅττι μένος μερόπων οἶνον Ὅμηρος ἔφη.

62.—ΠΑΛΛΑΔΑ

Πᾶσι θανεῖν μερόπεσσιν ὀφείλεται, οὐδέ τις ἐστὶν  
 αὐριον εἰ ζήσει θνητὸς ἐπιστάμενος.  
 τοῦτο σαφῶς, ἄνθρωπε, μαθὼν εὐφραϊνε σεαυτόν,  
 λήθην τοῦ θανάτου τὸν Βρόμιον κατέχων.  
 τέρπεο καὶ Παφίη, τὸν ἐφημέριον βίον ἔλκων· 5  
 τᾶλλα δὲ πάντα Τύχῃ πράγματα δὸς διέπειν.

63.—ΜΑΚΗΔΟΝΙΟΥ ΤΡΙΑΤΟΥ

Ἄνερές, οἷσι μέμηλεν ἀπήμονος ὄργια Βάκχου,  
 ἐλπίσιν ἡμερίδων ρίψατε τὴν πενίην.  
 αὐτὰρ ἐμοὶ κρητῆρ μὲν ἔοι δέπας, ἄγχι δὲ ληνὸς  
 ἀντὶ πίθου, λιπαρῆς ἔνδιον εὐφροσύνης.



## THE CONVIVIAL EPIGRAMS

man-killing care. Let toiling rustics supply their bread-tolerating bellies with the mother of black-robed Persephone,<sup>1</sup> and we will leave to wild beasts and birds that feed on raw flesh the copious and bloody banquets of meat of slain bulls. Let us surrender the bones of fish that cut the skin to the lips of men to whom Hades is dearer than the sun. But for us let wine the bountiful be ever food and drink, and let others long for ambrosia.

### 61.—MACEDONIUS THE CONSUL

A PHYSICIAN, a foeman, stood by me yesterday when I was ill, forbidding me the nectar of the cups, and told me to drink water, an empty-headed fellow who had never learnt that Homer calls wine the strength of men.<sup>2</sup>

### 62.—PALLADAS

DEATH is a debt due by all men and no mortal knows if he shall be alive to-morrow. Take this well to heart, O man, and make thee merry, since thou possessest wine that is oblivion of death. Take joy too in Aphrodite whilst thou ledest this fleeting life, and give up all else to the control of Fortune.

### 63.—MACEDONIUS THE CONSUL

YE men who care for the rites of harmless Bacchus, cast away poverty by the hope the vine inspires. Let me have a punch-bowl for a cup, and instead of a cask a wine-vat at hand, the home of bright jollity. Then

<sup>1</sup> *i.e.* Demeter, and hence bread.      <sup>2</sup> *H.* xi. 706.

αὐτίκα δ' ἡμετέροιο πίων κρητῆρα Λυαίου  
 παισὶ Καναστραίοις μάρναμαι, ἦν ἐθέλης.  
 οὐ τρομέω δὲ θάλασσαν ἀμείλιχον, οὐδὲ κεραυνούς,  
 πιστὸν ἀταρβήτου θάρσος ἔχων Βρομίου.

## 64.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Ἡμεῖς μὲν πατέοντες ἀπείρονα καρπὸν Ἰάκχου  
 ἄμμιγα βακχευτὴν ῥυθμὸν ἀνεπλέκομεν.  
 ἤδη δ' ἄσπετον οἶδμα κατέρρεεν· οἶα δὲ λέμβοι  
 κισσύβια γλυκερῶν νήχεθ' ὑπὲρ ῥοθίων,  
 οἷσιν ἀρυσσάμενοι σχέδιον ποτὸν ἤνομεν ἤδη,  
 θερμῶν Νηϊάδων οὐ μάλα δευόμενοι.  
 ἦ δὲ καλὴ ποτὶ ληνὸν ὑπερκύπτουσα Ῥοδάνθη  
 μαρμαρυγῆς κάλλους νᾶμα κατηγλαΐσεν.  
 πάντων δ' ἐκδεδόνηντο θοαὶ φρένες, οὐδέ τις ἡμέων  
 ἦεν, ὃς οὐ Βάκχῳ δάμνατο καὶ Παφίῃ.  
 τλήμονες, ἀλλ' ὁ μὲν εἶρπε παραὶ ποσὶν ἄφθονος ἡμῖν  
 τῆς δ' ἄρ' ὑπ' ἐλπωρῇ μούνον ἐπαιζόμεθα.

*Love in Idleness, p. 175.*

<Εἰς γραΐας>

## 65.—ΠΑΡΜΕΝΙΩΝΟΣ

Λιμοῦ καὶ γραΐης χαλεπὴ κρίσις. ἀργαλέον μὲν  
 πεινῆν, ἢ κοίτη δ' ἔστ' ὀδυνηροτέρα.  
 πεινῶν εὐχέτο γραῦν· κοιμώμενος εὐχέτο λιμὸν  
 Φίλλις· ἴδ' ἀκλήρου παιδὸς ἀνωμαλίην.

<sup>1</sup> A promontory on the borders of Macedonia and Thrace, said to have been the home of the giants.

## THE SATIRICAL EPIGRAMS

straight when I have drunk a bowl of my wine I will fight with the giants, the sons of Canastra,<sup>1</sup> if thou wilt. I dread not the ruthless sea nor the thunder-bolt, having the sure courage of fearless Bacchus.

### 64.—AGATHIAS SCHOLASTICUS

WE treading the plenteous fruit of Bacchus were weaving in a band the rythmic revellers' dance. Already a vast flood was running down, and the cups like boats were swimming on the sweet surges. Dipping therewith we soon had improvised a carouse in no great need of the hot Naiads.<sup>2</sup> But pretty Rhodanthe stooping over the vat made the stream glorious with the radiance of her beauty. The alert spirits of all were shaken from their seat, nor was there one who was not conquered by Bacchus and the Paphian. Poor wretches, his stream flowed at our feet in abundance, but we were mocked by hope alone of her.

*There is here a space with a line of asterisks in the MS. indicating the conclusion of the strictly convivial epigrams.*

### *On Old Women (65-74)*

#### 65.—PARMENION

IT is difficult to choose between famine and an old woman. To hunger is terrible, but her bed is still more painful. Phillis when starving prayed to have an elderly wife, but when he slept with her he prayed for famine. Lo the inconstancy of a portionless son!

<sup>2</sup> i.e. hot water to mix with the wine.

66.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Κῆν τείνης ῥακόεντα πολυτμήτοιο παρειῆς  
 χρώτα, καὶ ἀβλεφάρους ὄπας ἐπανθρακίσης,  
 καὶ λευκὴν βάψης μέλανι τρίχα, καὶ πυρίφλεκτα  
 βοστρύχια κροτάφοις οὖλα περικρεμάσης,  
 οὐδὲν ταῦτα, γελοῖα, καὶ ἦν ἔτι πλείονα ῥέξης,

\* \* \* \*

67.—ΜΤΡΙΝΟΤ

Ἔ τερηκόσι' ἐστίν· ἔχεις δὲ σὺ τοὺς ἐνιαυτοὺς  
 δις τόσους, τρυφερὴ Λαῖ κορωνεκάβη,  
 Σισύφου ὦ μᾶμμη, καὶ Δευκαλίωνος ἀδελφή.  
 Βάπτε δὲ τὰς λευκὰς, καὶ λέγε πᾶσι τατᾶ.

68.—ΛΟΤΚΙΑΛΙΟΤ

Τὰς τρίχας, ὦ Νίκυλλα, τινὲς βάπτειν σε λέγουσιν,  
 ἅς σὺν μελαινοτάτας ἐξ ἀγορᾶς ἐπρίω.

69.—ΤΟΥ ΑΥΤΟΥ

Τὰς πολιὰς βάψασα Θεμιστονοῆ τρικόρωνος  
 γίνεται ἐξαπίνης οὐ νέα, ἀλλὰ ῥέα.

70.—ΛΕΩΝΙΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

Γρῆῦν ἔγημε Φιλῖνος, ὅτ' ἦν νέος· ἠνίκα πρέσβυς,  
 δωδεκέτιν· Παφίη δ' ὄριος οὐδέποτε.  
 τοιγὰρ ἄπαις διέμεινε ποτὲ σπείρων ἐς ἄκαρπα·  
 νῦν δ' ἐτέροις γήμας, ἀμφοτέρων στέρεται.

<sup>1</sup> The point of this is not obvious.

<sup>2</sup> The crow was supposed to live nine times as long as a man, and Hecuba is often cited as an example of a very old woman.

## THE SATIRICAL EPIGRAMS

### 66.—ANTIPHILUS OF BYZANTIUM

EVEN if you smoothen the wrinkled skin of your many-trenched cheeks, and blacken with coal your lidless eyes, and dye your white hair black, and hang round your temples curly ringlets crisped by fire, this is useless and even ridiculous, and even if you go further . . .

### 67.—MYRINUS

THE letter *v* signifies four hundred,<sup>1</sup> but your years are twice as much, my tender *Lais*, as old as a crow and *Hecuba* put together,<sup>2</sup> grandmother of *Sisyphus* and sister of *Deucalion*. But dye your white hair and say "tata"<sup>3</sup> to everyone.

### 68.—LUCILIUS

SOME say, *Nicylla*, that you dye your hair, but you bought it as black as coal in the market.

### 69.—BY THE SAME

THEMISTONOE, three times a crow's age, when she dyes her grey hair becomes suddenly not young (*nea*) but *Rhea*.<sup>4</sup>

### 70.—LEONIDAS OF ALEXANDRIA

PHILINUS when he was young married an old woman, in his old age he married a girl of twelve, but he never knew *Venus* at the right season. Therefore sowing formerly in barren land he remained childless, and now has married a wife for others to enjoy and is deprived of both blessings.

<sup>3</sup> A child's word, "papa." *cp.* *Mart.* i. 101.

<sup>4</sup> The mother of the gods.

## 71.—ΝΙΚΑΡΧΟΥ

ἤκμασε Νικονόη· κἀγὼ λέγω· ἤκμασε δ' αὐτὴ  
 ἠνίκα Δευκαλίων ἄπλετον εἶδεν ὕδωρ.  
 ταῦτα μὲν οὖν ἡμεῖς οὐκ οἶδαμεν, ἀλλ' ὅτι ταύτην  
 οὐκ ἄνδρα ζητεῖν νῦν ἔδει, ἀλλὰ τάφον.

## 72.—ΒΑΣΣΟΥ ΣΜΥΡΝΑΙΟΥ

Ἡ πολὴ κροτάφοισι Κυτώταρις, ἢ πολύμυθος  
 γραιῖα, δι' ἣν Νέστωρ οὐκέτι πρεσβύτατος,  
 ἢ φάος ἀθρήσασ' ἐλάφου πλέον, ἢ χερὶ λαιῆ  
 γῆρας ἀριθμεῖσθαι δεύτερον ἀρξαμένη,  
 ζῶει καὶ λεύσσουσα καὶ ἀρτίπος, οἶά τε νύμφη,  
 ὥστε με διστάζειν, μή τι πέπονθ' Ἀΐδης.

## 73.—ΝΙΚΑΡΧΟΥ

Γραιῖα καλὴ (τί γάρ;) οἶσθας ὅτ' ἦν νέα· ἀλλὰ τότε  
 ἦται,  
 νῦν δ' ἐθέλει δοῦναι μισθὸν ἐλαυνομένη.  
 εὐρήσεις τεχνίτιν· ὅταν δὲ πῖη, τότε μᾶλλον  
 εἰς ὃ θέλεις αὐτὴν εὐεπίτακτον ἔχεις.  
 πίνει γὰρ καὶ τρεῖς καὶ τέσσαρας, ἣν ἐθειλήσης,  
 ξέστας, κακ' οὗτου γίνετ' ἄνω τὰ κάτω·  
 κολλᾶται, κνίξει, παθικεύεται· ἦν τι διδῶ τις,  
 λαμβάνει· ἦν μὴ δῶ, μισθὸν ἔχει τὸ πάθος.

<sup>1</sup> Stags were supposed to live four times as long as crows.

<sup>2</sup> The fingers of the right hand were used for counting hundreds and thousands, those of the left for decades and

## THE SATIRICAL EPIGRAMS

### 71.—NICARCHUS

NICONOE was once in her prime, I admit that, but her prime was when Deucalion looked on the vast waters. Of those times we have no knowledge, but of her now we know that she should seek not a husband, but a tomb.

### 72.—BASSUS OF SMYRNA

CYTOTARIS with her grey temples, the garrulous old woman, who makes Nestor no longer the oldest of men, she who has looked on the light longer than a stag<sup>1</sup> and has begun to reckon her second old age on her left hand,<sup>2</sup> is alive and sharp-sighted and firm on her legs like a bride, so that I wonder if something has not befallen Death.

### 73.—NICARCHUS

A HANDSOME old woman (why deny it?) you know she was, when she was young; but then she asked for money while now she is ready to pay her mount. You will find her an artist, and when she has had something to drink then all the more you will have her submissive to whatever you want. For she drinks, if you consent, three or four pints, and then things are all topsy-turvy with her; she clings, she scratches, she plays the pathic; and if one gives her anything, she accepts, if not, the pleasure is her payment.

units. The meaning then, I suppose, is that she has reached a thousand and is now counting the years of the first century of her next thousand which he calls her second old age.

GREEK ANTHOLOGY

74.—ΤΟΥ ΑΥΤΟΥ

Τὴν δύσκωφον γραίαν, Ὀνήσιμε, πρὸς Διός, ἔξω  
 ἔκβαλε· πολλὰ λίην πράγματα μοι παρέχει.  
 ἦν αὐτῇ τυροὺς ἀπαλοὺς εἶπωμεν ἐνέγκαι,  
 οὐ τυροὺς, πυροὺς δ' ἔρχετ' ἔχουσα νέους.  
 πρῶην τὴν κεφαλὴν ἐπόνουσι, καὶ πήγανον αὐτὴν 5  
 ἦτουν· ἢ δ' ἔφερεν τήγανον ὀστράκινον.  
 ἂν τὸ πόνον αἰτήσω, δοκὸν εἰσφέρει· ἂν, “ Λάχανόν μοι.”  
 εἶπω “ δός ” πεινῶν, εὐθὺ φέρει λάσανον.  
 ὄξος ἂν αἰτῶ, τόξον φέρει· ἂν δέ γε τόξον,  
 ὄξος· ὅλως δ' ὃ λέγω οὐ ποτ' ἐπαισθάνεται. 10  
 αἰσχροὺς τῆς γραῆς με χάριν κήρυκα γενέσθαι,  
 καὶ μελετᾶν ἔξω, νυκτὸς ἐγειρόμενον.

Εἰς πύκτας

75.—ΛΟΤΚΙΑΛΙΟΥ

Οὗτος ὁ νῦν τοιοῦτος Ὀλυμπικὸς εἶχε, Σεβαστέ,  
 ῥίνα, γένειον, ὀφρῦν, ὠτάρια, βλέφαρα·  
 εἶτ' ἀπογραψάμενος πύκτης ἀπολώλεκε πάντα,  
 ὥστ' ἐκ τῶν πατρικῶν μηδὲ λαβεῖν τὸ μέρος· 5  
 εἰκόσιον γὰρ ἀδελφὸς ἔχων προενήνοχεν αὐτοῦ,  
 καὶ κέκριτ' ἀλλότριος, μηδὲν ὅμοιον ἔχων.

76.—ΤΟΥ ΑΥΤΟΥ

Ῥύγχος ἔχων τοιοῦτον, Ὀλυμπικέ, μήτ' ἐπὶ κρήνην  
 ἔλθης, μήτ' ἐνόρα πρὸς τι διαυγὲς ὕδωρ.  
 καὶ σὺ γάρ, ὡς Νάρκισσος, ἰδὼν τὸ πρόσωπον ἐναργέως,  
 τεθνήξῃ, μισῶν σαυτὸν ἕως θανάτου.



## THE SATIRICAL EPIGRAMS

### 74.—BY THE SAME

TURN out that stone-deaf old woman, Onesimus, for God's sake, she is such a nuisance to me. If we tell her to bring soft cheeses (*turoi*), she comes not with cheeses, but with fresh grains of wheat (*puroi*). The other day I had a headache and asked her for rue (*peganon*) and she brought me an earthenware frying-pan (*teganon*); if I ask her for — she brings me a rafter; if I say when I am hungry, "Give me some greens" (*lachanon*), she at once brings a night-stool (*lasanon*). If I ask for vinegar (*oxon*), she brings me a bow (*toxon*), and if I ask for a bow, she brings vinegar; in fact she does not comprehend a word I say. It would disgrace me to become a crier all for the sake of the old woman, and to get up at night and practise outside the town.

### *On Prizefighters (75-81)*

#### 75.—LUCILIUS

THIS Olympicus who is now such as you see him, Augustus, once had a nose, a chin, a forehead, ears and eyelids. Then becoming a professional boxer he lost all, not even getting his share of his father's inheritance; for his brother presented a likeness of him he had and he was pronounced to be a stranger, as he bore no resemblance to it.

#### 76.—BY THE SAME

HAVING such a mug, Olympicus, go not to a fountain nor look into any transparent water, for you, like Narcissus, seeing your face clearly, will die, hating yourself to the death.

GREEK ANTHOLOGY

77.—ΤΟΥ ΑΥΤΟΥ

Εἰκοσέτους σωθέντος Ὀδυσσέος εἰς τὰ πατρῶα  
 ἔγνω τὴν μορφήν Ἄργος ἰδὼν ὁ κύων·  
 ἀλλὰ σὺ πυκτεύσας, Στρατοφῶν, ἐπὶ τέσσαρας ὥρας,  
 οὐ κυσὶν ἄγνωστος, τῇ δὲ πόλει γέγονας.  
 ἦν ἐθέλης τὸ πρόσωπον ἰδεῖν ἐς ἔσοπτρον ἑαυτοῦ, 5  
 “Οὐκ εἰμὶ Στρατοφῶν,” αὐτὸς ἐρεῖς ὁμόσας.

78.—ΤΟΥ ΑΥΤΟΥ

Κόσκινον ἢ κεφαλὴ σου, Ἀπολλόφανες, γεγένηται,  
 ἢ τῶν σητοκόπων βιβλαρίων τὰ κάτω·  
 ὄντως μυρμῆκων τρυπήματα λοξὰ καὶ ὀρθά,  
 γράμματα τῶν λυρικῶν Λύδια καὶ Φρύγια.  
 πλὴν ἀφόβως πύκτενε· καὶ ἦν τρωθῆς γὰρ ἄνωθεν, 5  
 ταῦθ' ὅσ' ἔχεις, ἔξεις· πλείονα δ' οὐ δύνασαι.

79.—ΤΟΥ ΑΥΤΟΥ

Πύκτης ὦν κατέλυσε Κλεόμβροτος· εἶτα γαμήσας  
 ἔνδον ἔχει πληγῶν Ἴσθμια καὶ Νέμεα,  
 γραῦν μαχίμην, τύπτουσαν Ὀλύμπια, καὶ τὰ παρ'  
 αὐτῷ  
 μᾶλλον ἰδεῖν φρίσσων ἢ ποτὲ τὸ στάδιον.  
 ἂν γὰρ ἀναπνεύσῃ, δέρεται τὰς παντὸς ἀγῶνος 5  
 πληγὰς, ὡς ἀποδοῶ· κἂν ἀποδοῶ, δέρεται.

80.—ΤΟΥ ΑΥΤΟΥ

Οἱ συναγωνιστὰι τὸν πυγμάχον ἐνθάδ' ἔθηκαν  
 Ἄπιν· οὐδένα γὰρ πώποτ' ἐτραυμάτισεν.

## THE SATIRICAL EPIGRAMS

### 77.—BY THE SAME

WHEN Ulysses after twenty years came safe to his home, Argos the dog recognised his appearance when he saw him, but you, Stratophon, after boxing for four hours, have become not only unrecognisable to dogs but to the city. If you will trouble to look at your face in a glass, you will say on your oath, "I am not Stratophon."

### 78.—BY THE SAME

YOUR head, Apollophanes, has become a sieve, or the lower edge of a worm-eaten book, all exactly like ant-holes, crooked and straight, or musical notes Lydian and Phrygian. But go on boxing without fear; for even if you are struck on the head you will have the marks you have—you can't have more.

### 79.—BY THE SAME

CLEOMBROTUS ceased to be a pugilist, but afterwards married and now has at home all the blows of the Isthmian and Nemean games, a pugnacious old woman hitting as hard as in the Olympian fights, and he dreads his own house more than he ever dreaded the ring. Whenever he gets his wind, he is beaten with all the strokes known in every match to make him pay her his debt<sup>1</sup>; and if he pays it, he is beaten again.

### 80.—BY THE SAME

His competitors set up here the statue of Apis the boxer, for he never hurt anyone.

<sup>1</sup> i.e. his marital devoir.

GREEK ANTHOLOGY

81.—ΤΟΥ ΑΥΤΟΥ

Πᾶσαν ὄσαν Ἕλληνες ἀγωνοθετοῦσιν ἄμιλλαν  
 πυγμῆς, Ἀνδρόλεως πᾶσαν ἀγωνισάμαν  
 ἔσχον δ' ἐν Πίσῃ μὲν ἐν ὠτίον, ἐν δὲ Πλαταιαῖς  
 ἐν βλέφαρον. Πυθοῖ δ' ἄπνοος ἐκφέρομαι  
 Δαμοτέλης δ' ὁ πατήρ καρύσσετο σὺν πολιήταις 5  
 ἀραί με σταδίων ἢ νεκρὸν ἢ κολοβόν.

Eisδρομέας

82.—ΝΙΚΑΡΧΟΥ

Πέντε μετ' ἄλλων Χάρμος ἐν Ἀρκαδία δολιχεύων,  
 θαῦμα μὲν, ἀλλ' ὄντως ἔβδομος ἐξέπεσεν.  
 “Ἐξ ὄντων,” τάχ' ἐρεῖς, “πῶς ἔβδομος”; εἰς  
 φίλος αὐτοῦ,  
 “Θάρσει, Χάρμε,” λέγων, ἦλθεν ἐν ἱματίῳ.  
 ἔβδομος οὖν οὕτω παραγίνεται· εἰ δ' ἔτι πέντε 5  
 εἶχε φίλους, ἦλθ' ἄν, Ζωῖλε, δωδέκατος.

83.—ΛΟΥΚΙΛΛΙΟΥ

Τὸν σταδιῆ πρόην Ἐρασίστρατον ἢ μεγάλη γῆ,  
 πάντων σειομένων, οὐκ ἐσάλευσε μόνον.

84.—ΤΟΥ ΑΥΤΟΥ

Οὔτε τάχιον ἐμοῦ τις ἐν ἀντιπάλοισιν ἔπιπτεν,  
 οὔτε βράδιον ὄλως ἔδραμε τὸ στάδιον·  
 δίσκω μὲν γὰρ ὄλως οὐδ' ἠγγισα, τοὺς δὲ πόδας μου  
 ἐξᾶραι πηδῶν ἴσχυον οὐδέποτε·  
 κυλλὸς δ' ἠκόντιζεν ἀμείνονα· πέντε δ' ἀπ' ἄθλων 5  
 πρῶτος ἐκηρύχθην πεντετριαζόμενος.

<sup>1</sup> As was done after a battle.

<sup>2</sup> He is ridiculing of course the runner's extreme slowness.

## THE SATIRICAL EPIGRAMS

### 81.—BY THE SAME

I, ANDROLEOS, took part in every boxing contest that the Greeks preside over, every single one. At Pisa I saved one ear, and in Plataea one eyelid, but at Delphi I was carried out insensible. Damoteles, my father, and my fellow-townsmen had been summoned by herald<sup>1</sup> to bear me out of the stadion either dead or mutilated.

### *On Runners* (82-86)

### 82.—NICARCHUS

CHARMUS in Arcadia in the long race with five others came in (wonderful to say, but it is a fact) seventh. "As there were six," you will probably say, "how seventh?" A friend of his came in his overcoat calling out "Go it, Charmus," so that thus he ran in seventh and if he had had five more friends, Zoilus, he would have come in twelfth.

### 83.—LUCILIUS

OF late the great earth made everything quake, but only the runner Erasistratus it did not move from his place.<sup>2</sup>

### 84.—BY THE SAME

NONE among the competitors was thrown quicker than myself and none ran the race slower. With the quoit I never came near the rest, I never was able to lift my legs for a jump and a cripple could throw the javelin better than I. I am the first who out of the five events was proclaimed beaten in all five.<sup>3</sup>

<sup>3</sup> He pretends that this athlete had entered for the pentathlon, which consisted of wrestling, running, quoit throwing, jumping, and throwing the javelin.

GREEK ANTHOLOGY

85.—ΤΟΥ ΑΥΤΟΥ

Νύκτα μέσῃν ἐποίησε τρέχων ποτὲ Μάρκος ὀπλίτης,  
 ὥστ' ἀποκλεισθῆναι πάντοθε τὸ στάδιον.  
 οἱ γὰρ δημόσιοι κείσθαι τινα πάντες ἔδοξαν  
 ὀπλίτην τιμῆς εἴνεκα τῶν λιθίνων.  
 καὶ τί γάρ; εἰς ὥρας ἠνοίγετο· καὶ τότε Μάρκος 5  
 ἦλθε, προσελλείπων τῷ σταδίῳ στάδιον.

86—ΑΔΗΛΟΝ

Τὸ στάδιον Περικλῆς εἶτ' ἔδραμεν, εἶτ' ἐκάθητο,  
 οὐδεὶς οἶδεν ὄλως· δαιμόνιος βραδυτής.  
 ὁ ψόφος ἦν ὑσπληγος ἐν οὔασι, καὶ στεφανοῦτο  
 ἄλλος, καὶ Περικλῆς δάκτυλον οὐ πρόεβη.

87.—ΛΟΥΚΙΑΛΙΟΥ

Τιμόμαχον τὸν μακρὸν ὁ πεντόργυιος ἐχώρει  
 οἶκος, ὑπὲρ γαίης πάντοτε κεκλιμένον·  
 στήναι δ' εἶ ποτ' ἔχρηξεν, ἔδει τοὺς παῖδας ἀπ' ὄρθρου  
 τὴν ὀροφὴν τρήσαι πέντ' ἐπὶ πέντε πόδας.

88.—ΤΟΥ ΑΥΤΟΥ

Τὴν μικρὴν παίζουσαν Ἐρώτιον ἤρπασε κώνωψ·  
 ἢ δέ· “Τί,” φησί, “πάθω; Ζεῦ πάτερ, ἢ μ' ἐθέλεις”;

89.—ΤΟΥ ΑΥΤΟΥ

Ὁ βραχὺς Ἐρμογένης, ὅταν ἐκβάλλῃ εἰς τὸ χαμαί τι,  
 ἔλκει πρὸς τὰ κάτω τοῦτο δορυδρεπάνω.

<sup>1</sup> i.e. the whole length of the course. He had not moved at all.

<sup>2</sup> This phrase, meaning that the signal for the start had long been given, is quoted from an older epigram (Book XVI. 53).

## THE SATIRICAL EPIGRAMS

### 85.—BY THE SAME

MARCUS once running in armour, went on until it was midnight, so that the course was closed on all sides; for the public servants all thought that he was one of the honorary stone statues of men in armour set up there. What happened? Why next year they opened, and Marcus came in, but a whole stadion<sup>1</sup> behind.

### 86.—ANONYMOUS

No one knows if Pericles ran or sat in the stadion race. Marvellous slowness! "The noise of the barrier's fall was in our ears<sup>2</sup>" and another was receiving the crown and Pericles had not advanced an inch.

*Chiefly on Defects of Stature (87-111)*

### 87.—LUCILIUS

THE house five fathoms long had room for tall Timomachus if he always lay on the floor; but if he ever wanted to stand, his slaves had to bore a hole in the roof in the morning five feet by five.

### 88.—BY THE SAME

A GNAT carried off little Erotion as she was playing. "What is going to happen to me?" she said, "Dost thou want me, father Zeus?"<sup>3</sup>

### 89.—BY THE SAME

SHORT Hermogenes when he lets anything fall on the ground pulls it down with a halbert.<sup>4</sup>

<sup>3</sup> Alluding to the story of Ganymede, who was carried off by an eagle to serve Zeus.

<sup>4</sup> An absurd hyperbole. Even things on the ground are too high for him to get at.

GREEK ANTHOLOGY

90.—ΤΟΥ ΑΥΤΟΥ

Τῷ πατρὶ θυμωθεῖς, Διονύσιε, Μάρκος ὁ μικρός,  
πυρῆνα στήσας, αὐτὸν ἀπηγχόνισεν.

91.—ΤΟΥ ΑΥΤΟΥ

Ἐν καλάμῳ πήξας ἀθέρα Στρατονικὸς ὁ λεπτός,  
καὶ τριχὸς ἐκδήσας, αὐτὸν ἀπηγχόνισεν·  
καὶ τί γάρ; οὐχὶ κάτω βρῖσεν βαρύς· ἀλλ' ὑπὲρ αὐτῶν,  
νηνεμίας οὔσης, νεκρὸς ἄνω πέταται.

92.—ΤΟΥ ΑΥΤΟΥ

Γάϊος ἐκπνεύσας τὸ πανύστατον ἐχθρὸς ὁ λεπτὸς  
εἰς τὴν ἐκκομιδὴν οὐδὲν ἀφήκεν ὄλως·  
καὶ πέρας εἰς αἶδην καταβὰς οἷόσπερ ὄτ' ἔζη,  
τῶν ὑπὸ γῆν σκελετῶν λεπτότατος πέταται.  
τὴν δὲ κενὴν κλίνην οἱ φράτορες ἦσαν ἐπ' ὤμων,  
ἐγγράφαντες ἄνω· “Γάϊος ἐκφέρεται.”

93.—ΤΟΥ ΑΥΤΟΥ

Τῶν Ἐπικουρείων ἀτόμων ποτὲ Μάρκος ὁ λεπτός,  
τῇ κεφαλῇ τρήσας, εἰς τὸ μέσον διέβη.

94.—ΤΟΥ ΑΥΤΟΥ

Σαλπίζων ἔπνευσεν ὅσον βραχὺ Μάρκος ὁ λεπτός,  
καὶ κατὰ τῆς κεφαλῆς ὀρθὸς ἀπῆλθε κάτω.

95.—ΤΟΥ ΑΥΤΟΥ

Τὸν μικρὸν Μάκρωνα θέρους κοιμώμενον εὐρῶν  
εἰς τρώγλην μικρὸς τοῦ ποδὸς εἴλκυσε μῦς.  
ὅς δ' ἐν τῇ τρώγλῃ ψιλὸς τὸν μῦν ἀποπνίξας,  
“Ζεῦ πάτερ,” εἶπεν, “ἔχεις δεύτερον Ἡρακλέα.”



## THE SATIRICAL EPIGRAMS

### 90.—BY THE SAME

Do you know, Dionysius, that little Marcus, being angry with his father, set on end a probe and hanged himself on it.

### 91.—BY THE SAME

THIN Stratonicus fixed on a reed a spike of corn and attaching himself to it by a hair hanged himself. And what happened? He was not heavy enough to hang down, but his dead body flies in the air above his gallows, although there is no wind.

### 92.—BY THE SAME

LEAN Gaius, when he breathed his last yesterday, left absolutely nothing to be carried to the grave, and finally going down to Hades just as he was when alive flutters there the thinnest of the skeletons under earth. His kinsmen bore on their shoulders his empty bier, writing above it "This is the funeral of Gaius."

### 93.—BY THE SAME

LEAN Marcus once made a hole with his head in one of Epicurus' atoms and went through the middle of it.

### 94.—BY THE SAME

LEAN Marcus sounding a trumpet just blew into it and went straight headforemost down it.

### 95.—BY THE SAME

A SMALL mouse finding little Macron asleep one summer's day dragged him into its hole by his foot. But he in the hole, though unarmed, strangled the mouse and said, "Father Zeus, thou hast a second Heracles."

GREEK ANTHOLOGY

96.—ΝΙΚΑΡΧΟΥ

Ἄρκάδας οὐχ οὔτω Στυμφαλίδες, ὡς ἐμὲ κίχλαι  
αἰ νέκνες ξηροῖς ἤκαχον ὄσταριοις,  
Ἄρπυιαι, δραχμῆς ξηρῆ δεκάς· ὦ ἐλεειναὶ  
λειμώνων ἐτύμως, ἔρρετε, νυκτερίδες.

97.—ΑΜΜΙΑΝΟΥ

Τῷ Στρατονικεῖῳ πόλιν ἄλλην οἰκοδομεῖτε,  
ἢ τούτοις ἄλλην οἰκοδομεῖτε πόλιν.

98.—ΤΟΥ ΑΥΤΟΥ

Ἔστω μητρόπολις πρῶτον πόλις, εἶτα λεγέσθω  
μητρόπολις· μὴ νῦν, ἠνίκα μηδὲ πόλις.

99.—ΛΟΥΚΙΛΛΙΟΥ

Τὸν λεπτὸν φουσῶντα τὸ πῦρ Πρόκλον ἦρεν ὁ καπνός,  
καὶ διὰ τῶν θυρίδων ἔνθεν ἀπῆλθεν ἔχων.  
ἀλλὰ μόλις νεφέλη προσενήξατο, καὶ δι' ἐκείνης  
προσκατέβη τρωθεὶς μυρία ταῖς ἀτόμοις.

100.—ΤΟΥ ΑΥΤΟΥ

Οὔτω κουφότατος πέλε Γάϊος, ὥστ' ἐκολύμβη  
τοῦ ποδὸς ἐκκρεμάσας ἢ λίθον ἢ μόλιβον.

101.—ΤΟΥ ΑΥΤΟΥ

Ῥιπίζων ἐν ὕπνοις Δημήτριος Ἄρτεμιδώραν  
τὴν λεπτὴν, ἐκ τοῦ δώματος ἐξέβαλεν.

<sup>1</sup> Presumably this ridicules the man's arrogance and the airs he gave himself.

## THE SATIRICAL EPIGRAMS

### 96.—NICARCHUS

THE birds of Stymphalus vexed not so the Arcadians, as those dead thrushes vexed me with their dry bones, very harpies, ten of them, a dry drachma's-worth. Out on you, wretched creatures, true bats of the fields.

### 97.—AMMIANUS

BUILD another city for the man from Stratonicea, or build another for the inhabitants of this one.<sup>1</sup>

### 98.—BY THE SAME

LET a city first be a metropolis and then be called so, but not now when it is not even a city.

### 99.—LUCILIUS

As thin little Proclus was blowing the fire the smoke took him up and went off with him from here through the window. With difficulty he swam to a cloud and came down through it wounded in a thousand places by the atomies.

### 100.—BY THE SAME

GAIUS was so very light that he used to dive with a stone or lead hung from his foot.

### 101.—BY THE SAME

DEMETRIUS, fanning slight little Artemidora in her sleep, fanned her off the roof.<sup>2</sup>

<sup>2</sup> *i.e.* the flat roof on which people sleep in the East.

GREEK ANTHOLOGY

102.—AMMIANOT, οἱ δὲ ΝΙΚΑΡΧΟΤ

Ἐξαίρων ποτ' ἄκανθαν ὁ λεπτακινὸς Διόδωρος  
αὐτὸς ἐτρύπησεν τῷ ποδὶ τὴν βελόνην.

103.—ΛΟΤΚΙΛΛΙΟΤ

Ἐξ ἀτόμων Ἐπίκουρος ὄλον τὸν κόσμον ἔγραψεν  
εἶναι, τοῦτο δοκῶν, Ἄλκιμε, λεπτότατον.  
εἰ δὲ τότε ἦν Διοφάντος, ἔγραψεν ἂν ἐκ Διοφάντου,  
τοῦ καὶ τῶν ἀτόμων πουλύ τι λεπτοτέρου,  
ἦ τὰ μὲν ἄλλ' ἔγραψε συνεστάναι ἐξ ἀτόμων ἂν, 5  
ἐκ τούτου δ' αὐτάς, Ἄλκιμε, τὰς ἀτόμους.

104.—ΤΟΥ ΑΥΤΟΥ

Ἴππεύων μύρμηκι Μενέστρατος, ὡς ἐλέφαντι,  
δύσμορος ἐξαπίνης ὕπτιος ἐξετάθη,  
λακτισθεῖς δ' ὡς εἶχε τὸ καίριον, “ὦ φθόνε,” φησίν,  
“οὕτως ἱππεύων ὄλετο καὶ Φαέθων.”

Rendered by Ausonius, *Ep.* 122.

105.—ΤΟΥ ΑΥΤΟΥ

Τὸν μέγαν ἐξήτουν Εὐμήκιον· ὃς δ' ἐκάθευδεν  
μικρῷ ὑπ' ὀξυβάφῳ τὰς χέρας ἐκτανύσας.

106.—ΤΟΥ ΑΥΤΟΥ

Ἄρθεις ἐξ αὔρης λεπτῆς ἐποτᾶτο δι' αἴθρης  
Χαιρήμων, ἀχύρου πολλὸν ἐλαφρότερος·

## THE SATIRICAL EPIGRAMS

### 102.—AMMIANUS OR NICARCHUS

THIN little Diodorus once in taking a thorn out made a hole in the needle with his foot.<sup>1</sup>

### 103.—LUCILIUS

EPICURUS wrote that all the world consisted of atoms, thinking, Alcimus, that an atom was the most minute thing. But if Diophantus had existed then he would have written that it consisted of Diophantus, who is much more minute than the atoms. Or he would have written that other things were composed of atoms, but the atoms themselves, Alcimus, of Diophantus.

### 104.—BY THE SAME

POOR Menestratus once, riding on an ant as if it were an elephant, was suddenly stretched on his back. When it trod on him and he was breathing his last, "O Envy!" he exclaimed, "thus riding perished Phaethon too."

### 105.—BY THE SAME

I WAS looking for great Eumecius, and he was asleep with his arms stretched out under a small saucer.

### 106.—BY THE SAME

CHAEREMON caught by a slight breeze was floating in the air, much lighter than a straw. He would

<sup>1</sup> *i.e.* instead of piercing his foot with the needle.

GREEK ANTHOLOGY

καὶ τάχ' ἂν ἐρροίζητο δι' αἰθέρος, εἰ μὴ ἀράχνη  
 τοὺς πόδας ἐμπλεχθεὶς ὕπτιος ἐκρέματο.  
 αὐτοῦ δὴ νύκτας τε καὶ ἡμέματα πέντε κρεμασθεὶς 5  
 ἐκταῖος κατέβη νήματι τῆς ἀράχνης.

107.—ΤΟΥ ΑΥΤΟΥ

Αἰγείρου φύλλῳ πεφορημένῳ ἔξ ἀνέμοιο  
 πληγεὶς Χαιρήμων ὕπτιος ἐξετάθη.  
 κείται δ' ἡ Τιτυῶ ἑναλίγκιος, ἡ πάλι κάμπη,  
 ἀπλώσας κατὰ γῆς σῶμα τὸ καννάβινον.

108.—ΑΔΗΛΟΝ

Κόνων δίπηχυς, ἡ γυνὴ δὲ τεσσάρων·  
 ἐν τῇ κλίνῃ δὲ τῶν ποδῶν ἰσουμένων,  
 σκόπει Κόνωνος ποῦ τὸ χεῖλος ἔρχεται.

109.—ΑΛΛΟ

Οὐδ' ἐπικύψαι ἔχει Δημήτριος οὐδὲν ὁ μικρός·  
 ἀλλ' ἔρριπται χαμαὶ πάντοτ' ἐπαιρόμενος.

110.—ΝΙΚΑΡΧΟΥ

Τρεῖς λεπτοὶ πρῶην περὶ λεπτοσύνης ἐμάχοντο,  
 τίς προκριθεὶς εἴη λεπτεπιλεπτότερος.  
 ὧν ὁ μὲν εἷς, Ἐρμων, μεγάλην ἐνεδείξατο τέχνην,  
 καὶ διέδυ ραφίδος τρῆμα, λίνον κατέχων· 5  
 Δημᾶς δ' ἐκ τρώγλης βαίνων ἐς ἀράχνιον ἔστη,  
 ἡ δ' ἀράχνη νήθους' αὐτὸν ἀπεκρέμασεν.  
 Σωσίπατρος δ' ἐβόησεν· “Ἐμὲ στεφανώσατ'· ἐγὼ  
 γὰρ  
 εἰ βλέπομ', ἠττημαι· πνεῦμα γάρ εἰμι μόνον.”

## THE SATIRICAL EPIGRAMS

soon have been swept away through the air, if he had not caught his feet in a spider's web and hung there on his back. Here he hung for five days and nights, and on the sixth day came down by a thread of the web.

### 107.—BY THE SAME

CHAEREMON fell flat on his back, struck by a poplar leaf carried by the wind, and he lies on the ground like Tityus or rather like a caterpillar, stretching on the ground his skeleton<sup>1</sup> body.

### 108.—ANONYMOUS

*(By some attributed to Julian the Apostate)*

CONON is two cubits tall, his wife four. In bed, then, with their feet on a level, reckon where Conon's face is.

### 109.—ANONYMOUS

LITTLE Demetrius has not wherewith to stoop, but always lies flat on the ground trying to get up.

### 110.—NICARCHUS

THREE thin men were competing the other day about thinness, to see which of them would be adjudged the very thinnest. The one, Hermon, exhibited great skill and went through the eye of a needle holding the thread. But Demas coming out of a hole stopped at a spider's web, and the spider spinning hung him from it. But Sosipater exclaimed, "Give me the prize, for I lose it if I am seen, since I am nothing but air."

<sup>1</sup> The word *canabos* means the block round which a sculptor moulds his clay.

GREEK ANTHOLOGY

111. <ΤΟΥ ΑΥΤΟΥ>

Βουλόμενός ποθ' ὁ λεπτὸς ἀπάγξασθαι Διόφαντος,  
νῆμα λαβὼν ἀράχνης αὐτὸν ἀπηγχόνησεν.

Eis iatroús

112.—ΤΟΥ ΑΥΤΟΥ

Πρὶν σ' ἐναλείψασθαι, Δημόστρατε, “Χαῖρ', ἱερὸν  
φῶς,”  
εἶπε τάλας· οὕτως εὐσκοπὸς ἐστὶ Δίῳν.  
οὐ μόνον ἐξετύφλωσεν Ὀλυμπικόν, ἀλλὰ δι' αὐτοῦ  
εἰκόνας ἧς εἶχεν τὰ βλέφαρ' ἐξέβαλεν.

113.—ΤΟΥ ΑΥΤΟΥ

Τοῦ λιθίνου Διὸς ἐχθρὸς ὁ κλινικὸς ἤψατο Μάρκος·  
καὶ λίθος ὦν καὶ Ζεὺς, σήμερον ἐκφέρεται.

114.—ΤΟΥ ΑΥΤΟΥ

Ἐρμογένην τὸν ἱατρὸν ὁ ἀστρολόγος Διόφαντος  
εἶπε μόνους ζωῆς ἐννέα μῆνας ἔχειν.  
κακεῖνος γελάσας, “Τί μὲν ὁ Κρόνος ἐννέα μηνῶν,”  
φησί, “λέγει, σὺ νόει· τὰμὰ δὲ σύντομά σοι.”  
εἶπε, καὶ ἐκτείνας μόνον ἤψατο· καὶ Διόφαντος 5  
ἄλλον ἀπελπίζων, αὐτὸς ἀπεσκάρισεν.

cp. Ausonius, *Ep.* 73.

115.—ΤΟΥ ΑΥΤΟΥ

Ἦν τιν' ἔχης ἐχθρόν, Διονύσιε, μὴ καταράσῃ  
τὴν Ἴσιν τούτῳ, μηδὲ τὸν Ἄρποκράτην,  
μηδ' εἴ τις τυφλοὺς ποιεῖ θεός, ἀλλὰ Σίμωνα·  
καὶ γνώσῃ, τί θεός, καὶ τί Σίμων δύναται.



## THE SATIRICAL EPIGRAMS

### 111.—BY THE SAME

LEAN Diophantus once wishing to hang himself took a thread from a spider's web and did so.

### *On Physicians* (112-126)

#### 112.—BY THE SAME

BEFORE he anoints your eyes, Demonstratus, say "Adieu dear light," so successful is Dion. Not only did he blind Olympicus, but through his treatment of him put out the eyes of the portrait of himself he had.

#### 113.—BY THE SAME

THE physician Marcus laid his hand yesterday on the stone Zeus, and though he is of stone and Zeus he is to be buried to-day.

#### 114.—BY THE SAME

THE astrologer Diophantus told Hermogenes the doctor that he had only nine months to live, and he, smiling, said, "You understand what Saturn says will happen in nine months, but my treatment is more expeditious for you." Having said so he reached out his hand and only touched him, and Diophantus, trying to drive another to despair, himself gave his last gasp.

#### 115.—BY THE SAME

IF you have an enemy, Dionysius, call not down on him the curse of Isis or Harpocrates or of any god who blinds men, but call on Simon and you will see what a god's power is and what Simon's is.

GREEK ANTHOLOGY

116.—ΤΟΥ ΑΥΤΟΥ

Εἰς Ἄϊδος κατέπεμψε πάλαι ποτέ, δέσποτα Καῖσαρ,  
ὡς λόγος, Εὐρυσθεὺς τὸν μέγαν Ἑρακλέα·  
νῦν δ' ἐμὲ Μηνοφάνης ὁ κλινικός· ὥστε λεγέσθω  
κλινικός Εὐρυσθεύς, μηκέτι Μηνοφάνης.

117.—ΣΤΡΑΤΩΝΟΣ

Ἰητρὸς Καπίτων Χρῦσιν ἐνέχρισεν, ὀρῶντα  
ὀκτῶ μὲν μακρὸν πύργον ἀπὸ σταδίων,  
ἄνδρα δ' ἀπὸ σταδίου, διὰ δώδεκα δ' ὄρτυγα πηχῶν,  
φθειρά δ' ἀπὸ σπιθαμῶν καὶ δύο δερκόμενον.  
νῦν δ' ἀπὸ μὲν σταδίου πόλιν οὐ βλέπει, ἐκ δὲ δι-  
πλέθρου 5  
καιόμενον κατιδεῖν τὸν φάρον οὐ δύναται·  
ἵππου ἀπὸ σπιθαμῆς δὲ μόλις βλέπει, ἀντὶ δὲ τοῦ πρὶν  
ὄρτυγος οὐδὲ μέγαν στρουθὸν ἰδεῖν δύναται.  
ἂν δὲ προσεγχρίσας αὐτὸν φθάσῃ, οὐδ' ἐλέφαντα  
οὐκέτι μήποτ' ἴδῃ πλησίον ἑσταότα. 10

118.—ΚΑΛΛΙΚΤΗΡΟΣ

Οὐτ' ἔκλυσεν Φείδων μ', οὐθ' ἤψατο· ἀλλὰ πυρέξας  
ἐμνήσθην αὐτοῦ τοῦνομα, καπέθανον.

119.—ΤΟΥ ΑΥΤΟΥ

Ἰητρὸς τὴν γραῦν εἶτ' ἔκλυσεν, εἶτ' ἀπέπνιξεν,  
οὐδεὶς γινώσκει· δαιμόνιον τὸ τάχος.  
ὁ ψόφος ἦν κλυστῆρος ἐν οὔασι, καὶ στεφανοῦτο  
ἢ σορός, οἱ δ' ἄλλοι τὸν φακὸν ηὔτρεισαν.

## THE SATIRICAL EPIGRAMS

### 116.—BY THE SAME

LORD Caesar, as they tell, Eurystheus once sent down great Heracles to the house of Hades; but now Menophanes the physician has sent me. So let him be called Doctor Eurystheus and no longer Doctor Menophanes.

### 117.—STRATO

THE physician Capito anointed Chryses' eyes then when he could see a high tower from a mile off and a man from a furlong and a quail from ten yards and a louse even from a foot. Now from a furlong he cannot see the town and from two hundred feet cannot see that the lighthouse is alight; he scarcely sees a horse from half a foot off and as for the quail he once saw, he can't even see a large ostrich. If he manages to give him another dose, he won't ever after be able to see even an elephant standing close to him.

### 118.—CALLICTER

PHIDON did not purge me with a clyster or even feel me, but feeling feverish I remembered his name and died.

### 119.—BY THE SAME

WHETHER the doctor purged or strangled the old woman no one knows, but it was terribly sudden. The noise of the clyster was in our ears<sup>1</sup> and her bier was being crowned and the rest prepared the pease-pudding.<sup>2</sup>

<sup>1</sup> *cp.* No. 86 which this parodies.

<sup>2</sup> A funeral dish.

GREEK ANTHOLOGY

120.—ΤΟΥ ΑΥΤΟΥ

Ὅρθῶσαι τὸν κυρτὸν ὑποσχόμενος Διόδωρον  
 Σωκλῆς τετραπέδους τρεῖς ἐπέθηκε λίθους  
 τοῦ κυρτοῦ στιβαροῦς ἐπὶ τὴν ῥάχιν· ἀλλὰ πιεσθεὶς  
 τέθνηκεν, γέγονεν δ' ὀρθότερος κανόνος.

121.—ΤΟΥ ΑΥΤΟΥ

Χειρουργῶν ἔσφαξεν Ἀκεστορίδην Ἀγέλαος·  
 “Ζῶν γὰρ χωλεύειν,” φησὶν, “ἔμελλε τάλας.”

122.—ΤΟΥ ΑΥΤΟΥ

Πέντ' ἠτρὸς Ἀλεξίς ἄμ' ἔκλυσε, πέντ' ἐκάθηρε,  
 πέντ' ἴδεν ἀρρώστους, πέντ' ἐνέχρισε πάλιν·  
 καὶ πᾶσιν μία νύξ, ἐν φάρμακον, εἰς σοροπηγός,  
 εἰς τάφος, εἰς Αἰῶδος, εἰς κοπετὸς γέγονεν.

123.—ΗΔΥΛΟΥ

Ἄγισ Ἀρισταγόρην οὔτ' ἔκλυσε, οὔτ' ἔθιγ' αὐτοῦ·  
 ἀλλ' ὅσον εἰσῆλθεν, κῶχεν Ἀρισταγόρης.  
 ποῦ τοίην ἀκόνιτος ἔχει φύσιν; ὦ σοροπηγοί,  
 Ἄγιν καὶ μίτραις βάλλετε καὶ στεφάνοις.

124.—ΝΙΚΑΡΧΟΥ

- α. Ξεῖνε, τί μὰν πεύθη; β. Τίνες ἐν χθονὶ τοῖσδ'  
 ὑπὸ τύμβοις;  
 α. Οὐς γλυκεροῦ φέγγους Ζώπυρος ἐστέρισε,

## THE SATIRICAL EPIGRAMS

### 120.—BY THE SAME

SOCLES, promising to set Diodorus' crooked back straight, piled three solid stones, each four feet square, on the hunchback's spine. He was crushed and died, but he has become straighter than a ruler.

### 121.—BY THE SAME

AGELAUS by operating killed Acestorides, for he said, "If he had lived the poor fellow would have been lame."

### 122.—BY THE SAME

ALEXIS the physician purged by a clyster five patients at one time and five others by drugs; he visited five, and again he rubbed five with ointment. And for all there was one night, one medicine, one coffin-maker, one tomb, one Hades, one lamentation.

### 123.—HEDYLUS

AGIS neither purged Aristagoras, nor touched him, but no sooner had he come in than Aristagoras was gone. What aconite has such natural virtue? Ye coffin-makers, throw chaplets and garlands on Agis.

### 124.—NICARCHUS

*A.* STRANGER, what dost thou seek to know?  
*B.* Who are here in earth under these tombs?  
*A.* All those whom Zopyrus robbed of the sweet day-

GREEK ANTHOLOGY

Δᾶμις, Ἄριστοτέλης, Δημήτριος, Ἄρκεσίλαος,  
 Σώστρατος, οἳ τ' ὀπίσω μέχρι Παραϊτονίου.  
 κηρύκιον γὰρ ἔχων ξύλινον, καὶ πλαστὰ πέδιλα, 5  
 ὡς Ἐρμῆς, κατὰγει τοὺς θεραπευομένους.

125.—ΑΔΕΣΠΟΤΟΝ

Ἰητρὸς Κρατέας καὶ Δάμων ἐνταφιαστῆς  
 κοινὴν ἀλλήλοις θέντο συνωμοσίην.  
 καὶ ῥ' ὁ μὲν οὖς κλέπτεσκεν ἀπ' ἐνταφίων τελαμῶνας  
 εἰς ἐπιδεσμεύειν πέμπει φίλῳ Κρατέᾳ·  
 τὸν δ' ἀπαμειβόμενος Κρατέας εἰς ἐνταφιάζειν 5  
 πέμπειν ὄλους αὐτῷ τοὺς θεραπευομένους.

W. Shepherd, in Wellesley's *Anthologia Polyglotta*, p. 21.

126.—ΑΔΗΛΟΝ

Οὐ μήλη, τριόδοντι δ' ἐνήλειψέν με Χαρίνος,  
 σπόγγον ἔχων καινὸν τῶν γραφικῶν πινάκων·  
 τὴν μήλην δ' ἔλκων, ἐξέσπασε τὸ βλέφαρόν μου  
 ῥιζόθεν· ἢ μήλη δ' ἐνδον ἔμεινεν ὄλη.  
 ἂν δὲ δις ἐγχρίση με, πονῶν πάλιν οὐκ ἐνοχλήσω 5  
 ὀφθαλμούς αὐτῷ· πῶς γὰρ ὁ μηκέτ' ἔχων;

Εἰς ποιητάς

127.—ΠΩΛΛΙΑΝΟΤ

Εἰσὶ καὶ ἐν Μούσῃσι Ἐρινύες, αἳ σε ποιοῦσιν  
 ποιητὴν, ἀνθ' ὧν πολλὰ γράφεις ἀκρίτως.  
 τοίνυν, σοῦ δέομαι, γράφε πλείονα· μείζονα γὰρ σοι  
 εὔξασθαι ταύτης οὐ δύναμαι μανίαν.

<sup>1</sup> On the Egyptian coast a considerable distance west of Alexandria. The cemetery of Alexandria did not of course extend so far.

## THE SATIRICAL EPIGRAMS

light, Damis, Aristoteles, Demetrius, Arcesilaus, Sosttratus, and the next ones so far as Paraetonium.<sup>1</sup> For with a wooden herald's staff and counterfeit sandals,<sup>2</sup> like Hermes, he leads down his patients to Hell.

### 125.—ANONYMOUS

THE physician Crateas and the sexton Damon made a joint conspiracy. Damon sent the wrappings he stole from the grave-clothes to his dear Crateas to use as bandages and Crateas in return sent him all his patients to bury.

### 126.—ANONYMOUS

CHARINUS anointed my eye not with a spatula, but with a three-pronged fork, and he had a new sponge like those used for paintings. In pulling out the spatula he tore out my eye from the roots and the whole spatula remained inside. But if he anoints me twice, I shall not trouble him any more by suffering from sore eyes; for how can a man who no longer has eyes do so?

### *On Poets* (127-137)

### 127.—POLLIANUS

THERE are among the Muses too Avengers, who make you a poet, and therefore you write much and without judgment. Now, I entreat you, write still more, for no greater madness can I beseech the gods to give you than that.

<sup>2</sup> Attributes of Hermes Psychopompus; but there is some point here which eludes us.

GREEK ANTHOLOGY

128.—ΤΟΥ ΑΥΤΟΥ

Εἰ μὴ χαίρω, Φλῶρε, γενοίμην δάκτυλος ἢ ποὺς  
 εἰς τῶν σῶν τούτων τῶν κατατεινομένων.  
 χαίρω, νῆ τὸν κλῆρον, ὃν εὐκλήρησας ἐν ἄθλοις,  
 ὡς περὶ χοιρείας τοῦ στεφάνου μερίδος.  
 τοιγὰρ θάρσει, Φλῶρε, καὶ εὖθυμος πάλι γίνου·  
 οὕτω νικῆσαι καὶ δόλιχον δύνασαι.

5

129.—ΚΕΡΕΑΛΙΟΥ

Ποιητῆς ἐλθὼν εἰς Ἴσθμια πρὸς τὸν ἀγῶνα,  
 εὐρῶν ποιητάς, εἶπε παρίσθμι' ἔχειν.  
 μέλλει δ' ἐξορμᾶν εἰς Πύθια· κἂν πάλιν εὖρη,  
 εἰπεῖν οὐ δύναται, "Καὶ παραπύθι' ἔχω."

130.—ΠΩΛΛΙΑΝΟΥ

Τοὺς κυκλίους τούτους, τοὺς αὐτὰρ ἔπειτα λέγοντας,  
 μισῶ, λωποδύτας ἀλλοτρίων ἐπέων.  
 καὶ διὰ τοῦτ' ἐλέγοις προσέχω πλέον· οὐδὲν ἔχω γὰρ  
 Παρθενίου κλέπτειν ἢ πάλι Καλλιμάχου.  
 θηρὶ μὲν οὐατόεντι γενοίμην, εἴ ποτε γράψω,  
 εἵκελος, ἐκ ποταμῶν χλωρὰ χελιδόνια.  
 οἱ δ' οὕτως τὸν Ὀμηρον ἀναιδῶς λωποδυτοῦσιν,  
 ὥστε γράφειν ἤδη μῆνιν ἄειδε, θεά.

5

<sup>1</sup> On a bad poet who won a prize owing to the incapacity of the other competitors, and who expected congratulations.

<sup>2</sup> "Parapythia" of course has no meaning.



## THE SATIRICAL EPIGRAMS

### 128.—BY THE SAME<sup>1</sup>

If I am not pleased, Florus, may I become a dactyl or a foot, one of those that you torture. Yes, I swear by the happy lot you drew in the contest, I am as pleased at your crown as if it were a joint of pork. Therefore be of good heart, Florus, and become cheerful again; in this fashion you can win the long race as well.

### 129.—CEREALIVS

A POET coming to the Isthmian games to the contest, when he found other poets there said he had paristhmia (mumps). He is going to start off for the Pythian games, and if he finds poets there again he can't say he has parapythia<sup>2</sup> as well.

### 130.—POLLIVANVS

I HATE these cyclic<sup>3</sup> poets who say "nathelless eftsoon," filchers of the verses of others, and so I pay more attention to elegies, for there is nothing I want to steal from Callimachus or Parthenius. Let me become like an "eared beast"<sup>4</sup> if ever I write "from the rivers sallow celandine."<sup>5</sup> But these epic poets strip Homer so shamelessly that they already write "Sing, O Goddess, the wrath."<sup>6</sup>

<sup>3</sup> Contemporary writers of epic poems.

<sup>4</sup> So Callimachus calls a donkey.

<sup>5</sup> Probably a quotation from Parthenius. He like Callimachus, wrote elegies.

<sup>6</sup> *i.e.* the very first words of his poem.

GREEK ANTHOLOGY

131.—ΛΟΥΚΙΛΛΙΟΥ

Οὐτ' ἐπὶ Δευκαλίωνος ὕδωρ, ὅτε πάντ' ἐγενήθη,  
 οὐθ' ὁ καταπρήσας τοὺς ἐπὶ γῆς Φαέθων,  
 ἀνθρώπους ἔκτεινεν ὅσους Ποτάμων ὁ ποιητής,  
 καὶ χειρουργήσας ὤλεσεν Ἑρμογένης.  
 ὥστ' ἐξ αἰῶνος κακὰ τέσσαρα ταῦτ' ἐγενήθη, 5  
 Δευκαλίων, Φαέθων, Ἑρμογένης, Ποτάμων.

132.—ΤΟΥ ΑΥΤΟΥ

Μισῶ, δέσποτα Καῖσαρ, ὅσοις νέος οὐδέποτ' οὐδεὶς  
 ἤρεσε, κἂν εἶπη, μῆνιν ἄειδε θεά,  
 ἀλλ' ἦν μὴ Πριάμου τις ἔχη χρόνον ἡμιφάλακρος,  
 ἢ καὶ κυρτός ἄγαν, οὐ δύνατ' ἄλφα γράφειν.  
 εἰ δ' ὄντως οὕτως τοῦτ' ἔστ' ἔχον, ὦ ὕπατε Ζεῦ, 5  
 εἰς τοὺς κηλήτας ἔρχεται ἡ σοφία.

133.—ΤΟΥ ΑΥΤΟΥ

Τέθνηκ' Εὐτυχίδης ὁ μελογράφος. οἱ κατὰ γαίαν  
 φεύγεται· ἔχων ὠδὰς ἔρχεται Εὐτυχίδης·  
 καὶ κιθάρας αὐτῷ διετάξατο συγκατακαῦσαι  
 δώδεκα, καὶ κίστας εἰκοσιπέντε νόμων.  
 νῦν ὑμῖν ὁ Χάρων ἐπελήλυθε· ποῦ τις ἀπέλθη 5  
 λοιπόν, ἐπεὶ χᾶδην Εὐτυχίδης κατέχει;

134.—ΤΟΥ ΑΥΤΟΥ

Ἄρχόμεθ', Ἡλιόδωρε; ποιήματα παίζομεν οὕτω  
 ταῦτα πρὸς ἀλλήλους; Ἡλιόδωρε, θέλεις;  
 ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου . . . καὶ γὰρ ἔμ'  
 ὄψει  
 μακροφλυαρητὴν Ἡλιοδωρότερον.

## THE SATIRICAL EPIGRAMS

### 131.—LUCILIUS

NOR water in Deucalion's day when all became water, nor Phaethon who burned up the inhabitants of the earth, slew so many men as Potamon the poet and Hermogenes by his surgery killed. So from the beginning of the ages there have been these four curses, Deucalion, Phaethon, Hermogenes and Potamon.

### 132.—BY THE SAME

I HATE, Lord Caesar, those who are never pleased with any young writer, even if he says "Sing, O Goddess, the wrath," but if a man is not as old as Priam, if he is not half bald and not so very much bent, they say he can't write a b c. But, Zeus most high, if this really be so, wisdom visits but the ruptured.

### 133.—BY THE SAME

EUTYCHIDES the lyric poet is dead. Fly, ye people who dwell under earth; Eutychides is coming with odes, and he ordered them to burn with him twelve lyres and twenty-five cases of music. Now indeed Charon has got hold of you. Where can one depart to in future, since Eutychides is established in Hades too?

### 134.—BY THE SAME

SHALL we begin, Heliodorus? Shall we play thus at these poems together? Do you wish it, Heliodorus? "Come near, that swifter thou mayst reach Death's goal";<sup>1</sup> for you will see in me a master of tedious twaddle more Heliodorian than yourself.

<sup>1</sup> From *Iliad* vi. 143.

GREEK ANTHOLOGY

135.—ΤΟΥ ΑΥΤΟΥ

Μηκέτι, μηκέτι, Μάρκε, τὸ παιδίον, ἀλλ' ἐμὲ κόπτου  
 τὸν πολὺ τοῦ παρὰ σοὶ νεκρότερον τεκνίου.  
 εἰς ἐμὲ νῦν ἐλέγους ποίει πάλιν, εἰς ἐμὲ θρήνους,  
 δῆμιε, τὸν στιχίνῳ σφαζόμενον θανάτῳ.  
 τοῦ σου γὰρ πάσχῳ νεκροῦ χάριν, οἷα πάθοιεν 5  
 οἱ καταδείξαντες βιβλία καὶ καλάμους.

136.—ΤΟΥ ΑΥΤΟΥ

Οὐχ οὔτω κακοεργὸν ἐχαλκεύσαντο μάχαιραν  
 ἄνθρωποι, διὰ τὰς ἐξαπίνης ἐνέδρας,  
 οἷον ἀκήρυκτον, Καλλίστρατε, καὶ σὺ προσελθὼν  
 ποιεῖς μοι φονικῶν ἐξαμέτρων πόλεμον.  
 σάλπιγξον ταχέως ἀνακλητικόν· εἰς ἀνοχὰς γὰρ 5  
 καὶ Πρίαμος κλαύσας †ἡμερίων ἔτυχεν.

137.—ΤΟΥ ΑΥΤΟΥ

Ὦμοβοεῖον μοι παραθεῖς τόμον, Ἥλιόδωρε,  
 καὶ τρία μοι κεράσας ὠμοβοειότερα,  
 εὐθὺ κατακλύζεις ἐπιγράμμασιν. εἰ δ' ἀσεβήσας  
 βεβρώκειν τινὰ βοῦν τῶν ἀπὸ Τρινακρίας,  
 βούλομ' ἄπαξ πρὸς κῦμα χανεῖν . . . εἰ δ' ἐστὶ τὸ  
 κῦμα 5  
 ἔνθε μακρὰν, ἄρας εἰς τὸ φρέαρ με βάλε.

<sup>1</sup> This and the following two are skits on versifiers who insisted on reciting to their friends.

<sup>2</sup> A parody of Aratus, *Phaen.* 131

## THE SATIRICAL EPIGRAMS

### 135.—BY THE SAME

No longer, Marcus, no longer lament the boy, but me, who am much more dead than that child of yours. Make elegies, hangman, now for me, make dirges for me who am slain by this very death. For all for the sake of that dead child of yours I suffer what I would the inventors of books and pens might suffer.<sup>1</sup>

### 136.—BY THE SAME

No sword so maleficent was ever forged by man for sudden treacherous attack as is the undeclared war of murderous hexameters, Callistratus, that you come to wage with me. Sound the retreat on the bugle at once, for even Priam by his tears gained his foes' consent (?) to an armistice.<sup>2</sup>

### 137.—BY THE SAME

You serve me a slice of raw beef, Heliodorus, and pour me out three cups of wine rawer than the beef, and then you wash me out at once with epigrams. If sinning against heaven I have eaten one of the oxen from Trinacria, I would like to gulp down the sea at once<sup>3</sup>—but if the sea is too far from here, take me up and throw me into a well.

<sup>3</sup> To drown like the companions of Ulysses in punishment for eating the oxen of the Sun in the island Trinacria.

GREEK ANTHOLOGY

Εἰς γραμματικούς

138.—ΤΟΥ ΑΥΤΟΥ

\* Ἄν τοῦ γραμματικοῦ μνησθῶ μόνον Ἑλιοδώρου,  
εὐθὺ σολοικίζον τὸ στόμα μου δέδεται.

139.—ΤΟΥ ΑΥΤΟΥ

Γραμματικὸν Ζηνωνὶς ἔχει πώγωνα Μένανδρον,  
τὸν δ' υἱὸν τούτῳ φησὶ συνεστακέναι.  
τὰς νύκτας δ' αὐτῇ μελετῶν οὐ παύεται οὗτος  
πτώσεις, συνδέσμους, σχήματα, συζυγίας.

140.—ΤΟΥ ΑΥΤΟΥ

Τούτοις τοῖς παρὰ δεῖπνον ἀοιδομάχοις λογολέ-  
σχαις,  
τοῖς ἀπ' Ἀριστάρχου γραμματολικριφίσιν,  
οἷς οὐ σκῶμμα λέγειν, οὐ πείν φίλον, ἀλλ' ἀνά-  
κεινται  
νηπυτιευόμενοι Νέστορι καὶ Πριάμῳ,  
μή με βάλῃς κατὰ λέξιν ἔλωρ καὶ κύρμα γενέσθαι. 5  
σήμερον οὐ δειπνῶ μῆνιν ἄειδε θεά.

Εἰς ῥήτορας

141.—ΤΟΥ ΑΥΤΟΥ

Χοιρίδιον καὶ βοῦν ἀπολώλεκα, καὶ μίαν αἶγα,  
ὧν χάριν εἰληφας μισθάριον, Μενέκλεις·

<sup>1</sup> *cp.* No. 148 below.

<sup>2</sup> Literally "falls."

<sup>3</sup> Quoted from *Odyssey* iii. 271.

## THE SATIRICAL EPIGRAMS

### *On Grammarians* (138-140)

#### 138.—BY THE SAME

IF I only think of the grammarian Heliodorus, my tongue at once commits solecisms and I suffer from impediment of speech.<sup>1</sup>

#### 139.—BY THE SAME

ZENONIS keeps Menander the bearded grammar-teacher, and says she has entrusted her son to him; but he never stops at night making her practise cases,<sup>2</sup> conjunctions, figures, and conjugations.

#### 140.—BY THE SAME

To these praters, these verse-fighters of the supper table, these slippery dominies of Aristarchus' school who care not for making a joke or drinking, but lie there playing infantile games with Nestor and Priam, cast me not literally "to be their prey and spoil."<sup>3</sup> To-day I don't sup on "Sing, O Goddess, the wrath."

### *On Rhetors* (141-152)

#### 141.—BY THE SAME<sup>4</sup>

I LOST a little pig and a cow and one nanny-goat, and on account of them you received your little fee,

<sup>4</sup> He is ridiculing lawyers who were fond of dragging classical allusions into their speeches. Martial vi. 19 should be compared.

GREEK ANTHOLOGY

οὔτε δέ μοι κοινόν τι πρὸς Ὀθρυάδαν γεγένηται,  
 οὔτ' ἀπάγωγ κλέπτας τοὺς ἀπὸ Θερμοπυλῶν  
 ἀλλὰ πρὸς Εὐτυχίδην ἔχομεν κρίσιν· ὥστε τί ποιεῖ 5  
 ἐνθάδε μοι Ξέρξης καὶ Λακεδαιμόνιοι;  
 πλὴν κάμου μνήσθητι νόμον χάριν, ἢ μέγα κράξω·  
 "Ἄλλα λέγει Μενεκλῆς, ἄλλα τὸ χοιρίδιον."

142.—ΤΟΥ ΑΥΤΟΥ

"Πολλοῦ δεῖ" καὶ "σφίν" καὶ τρὶς παρ' ἕκαστα  
 "δικασταὶ  
 ἄνδρες," καὶ "λέγε δὴ τὸν νόμον ἐνθάδε μοι,"  
 καὶ "ταυτί" καὶ "μῶν" καὶ "τετταράκοντα" καὶ  
 "ἄττα"  
 σκεψάμενος, καὶ τοὶ "νὴ Δία," καὶ "μὰ Δία,"  
 ῥήτωρ ἐστὶ Κρίτων, καὶ παιδία πολλὰ διδάσκει 5  
 προσθήσει δ' αὐτοῖς "γρῦ," "φαθί" καὶ "μίν" ἔτι.

143.—ΤΟΥ ΑΥΤΟΥ

Οὐδέχεται Μάρκον τὸν ῥήτορα νεκρὸν ὁ Πλούτων,  
 εἰπών, "Ἄρκειτω Κέρβερος ὧδε κύων.  
 εἰ δ' ἐθέλεις πάντως, Ἰξίονι καὶ Μελίτωνι  
 τῷ μελοποιητῇ, καὶ Τίτυφῷ μελέτα.  
 οὐδὲν γὰρ σοῦ χειρόν ἔχω κακόν, ἄχρῖς ἂν ἐλθὼν 5  
 ὧδε σολοικίξῃ Ροῦφος ὁ γραμματικός."

144.—ΚΕΡΕΑΛΙΟΥ

Οὐ τὸ λέγειν παράσημα καὶ Ἀττικὰ ῥήματα πέντε,  
 εὐζήλως ἐστὶν καὶ φρονίμως μελετᾶν.

<sup>1</sup> He is here ridiculing rhetors who ornamented their speeches with phrases from Demosthenes and the old orators.



## THE SATIRICAL EPIGRAMS

Meneclēs. I never had anything in common with Othryades nor do I prosecute the three hundred from Thermopylae for theft; my suit is against Eutychides, so that here how do Xerxes and the Spartans help me? I beg you just to mention me for form's sake, or I will call out loud "One thing says Meneclēs, and another thing says the piggie."

### 142.—BY THE SAME<sup>1</sup>

AFTER having studied "Far be it," and sphin<sup>2</sup> and thrice in each period, "Gentlemen of the jury," and "Here, usher, repeat the law for me," and "This way," and "I put it to you," and "two score," and "certain alleged," and indeed "By heaven," and "'Sdeath," Crito is an orator and teaches numbers of children, and to these phrases he will add gru,<sup>3</sup> phathi,<sup>2</sup> and min.<sup>2</sup>

### 143.—BY THE SAME

PLUTO will not receive the rhetor Marcus when dead, saying, "Let our one dog Cerberus be enough here; but if thou wilt come in at any cost, declaim to Ixion, Melito<sup>4</sup> the lyric poet, and Tityus. For I have no evil worse than thee, until the day when Rufus the grammarian shall come here with his solecisms."

### 144.—CEREALIVS

To use magniloquent words and four or five Attic ones is not to study with proper fervour and wisdom.

<sup>2</sup> Obsolete forms.

<sup>3</sup> οὐδὲ γρῦ, "not a word," used by Demosthenes.

<sup>4</sup> See No. 246.

GREEK ANTHOLOGY

οὐδὲ γὰρ εἰ “κάρκαιρε,”<sup>1</sup> καὶ εἰ “κοναβεῖ” τό τε  
 “σίξει”  
 καὶ “κελάρυζε” λέγεις, εὐθύς “Ὀμηρος ἔση.  
 νοῦν ὑποκεῖσθαι δεῖ τοῖς γράμμασι, καὶ φράσιν  
 αὐτῶν  
 εἶναι κοινοτέραν, ὥστε νοεῖν ἂ λέγεις.

5

145.—ΑΔΗΛΟΝ

Εἰκὼν ἢ Σέξστου μελετᾶ, Σέξστος δὲ σιωπᾶ.  
 εἰκὼν ἦν ῥήτωρ, ὁ δὲ ῥήτωρ εἰκόνας εἰκῶν.

146.—ΑΜΜΙΑΝΟΥ

Ἐπτά σολοικισμοὺς Φλάκκῳ τῷ ῥήτορι δῶρον  
 πέμψας, ἀντέλαβον πεντάκι διακοσίους.  
 καὶ “Νῦν μὲν,” φησὶν, “τούτους ἀριθμῶ σοι  
 ἔπεμψα,  
 τοῦ λοιποῦ δὲ μέτρῳ, πρὸς Κύπρον ἐρχόμενος.”

147.—ΤΟΥ ΑΥΤΟΥ

Ῥήτωρ ἑξαπίνης Ἀσιατικός· οὐδὲν ἄπιστον·  
 καὶ τοῦτ' ἐν Θήβαις νῦν γέγονεν τὸ τέρας.

148.—ΛΟΤΚΙΛΛΙΟΥ

Μηδὲ λαλῶν πρῶην ἐσολοίκισε Φλάκκος ὁ ῥήτωρ,  
 καὶ μέλλων χαίνειν, εὐθύς ἐβαρβάρισεν,  
 καὶ τῇ χειρὶ τὰ λοιπὰ σολοικίζει διανεύων,  
 κἀγὼ δ' αὐτὸν ἰδὼν—τὸ στόμα μου δέδεται.

<sup>1</sup> Π. xx. 157, only used here. The other words cited are more common in Homer.

<sup>1</sup> *cp.* No. 151. The point is that though Sextus can assume a rhetorical attitude as in the picture, he finds nothing to say.

<sup>2</sup> His home, where much worse Greek was talked.

## THE SATIRICAL EPIGRAMS

For not even if you say "quaked," and "clangs," and "hisses," and "gurgled," will you be a Homer at once. Sense should underlie literature, and its phraseology be more vulgar so that people may understand what you say.

### 145.—ANONYMOUS

SEXTUS' picture declaims, but Sextus is silent. The picture is a rhetor and the rhetor the image of his picture.<sup>1</sup>

### 146.—AMMIANUS

I SENT Flaccus the rhetor a present of seven solecisms and received back five times two hundred. And "Now," he says, "I send you these by the hundred, but in future when I get to Cyprus<sup>2</sup> I will send them by the bushel."

### 147.—BY THE SAME

ASIATICUS has suddenly become an orator. Nothing incredible in that! It is only another miracle in Thebes.<sup>3</sup>

### 148.—LUCILIUS

FLACCUS the rhetor made solecisms the other day without even speaking, and when he was about to yawn at once was guilty of a barbarism, and now goes on making solecisms by signs with his hand, and I, seeing him, am tongue-tied.<sup>4</sup>

<sup>2</sup> Where so many marvels had occurred. He was presumably a Theban.

<sup>4</sup> *cp.* No. 138, where the same phrase is used. In both cases it means "I dare not open my mouth for fear of making a solecism."

GREEK ANTHOLOGY

149.—ΑΔΗΛΟΝ

Αὐτὸν ὀρῶ σέ, Μέδον, τὸν ῥήτορα. φεῦ, τί τὸ  
θαῦμα;  
στειλόμενος σιγᾶς· οὐδὲν ὁμοιότερον.

150.—ΑΜΜΙΑΝΟΥ

“ Ἀρκαδικὸν πῖλον κατ’ ἐνύπνιον Ἀρκάδι δῶρον  
Ἑρμείῃ ῥήτωρ θῆκεν Ἀθηναγόρας.”  
εἰ μὲν καὶ ῥήτωρ κατ’ ἐνύπνιον, οἴσομεν Ἑρμῆ·  
εἰ δ’ ὕπαρ, ἀρκείτω. “ Θῆκεν Ἀθηναγόρας.”

151.—ΑΔΕΣΠΟΤΟΝ

Ῥήτορος ἄδ’ εἰκῶν· ὁ δὲ ῥήτωρ, εἰκόνοσ εἰκῶν.  
καὶ πῶς; οὐ λαλεί· οὐδὲν ὁμοιότερον.

152.—ΑΜΜΙΑΝΟΥ

Εἰ βούλει τὸν παῖδα διδάξαι ῥήτορα, Παῦλε,  
ὡς οὗτοι πάντες, γράμματα μὴ μαθέτω.

Εἰς φιλοσόφους

153.—ΛΟΤΚΙΛΛΙΟΥ

Εἶναι μὲν Κυνικὸν σε, Μενέστρατε, κἀννυπόδητον,  
καὶ ῥιγοῦν οὐδεὶς ἀντιλέγει καθόλου·  
ἂν δὲ παραρπάξῃς ἄρτους καὶ κλάσματα ἀναιδῶς,  
κἀγὼ ῥάβδον ἔχω, καὶ σὲ λέγουσι κύνα.

<sup>1</sup> The meaning, I think, is simply that if Athenagoras is a real orator, he need not announce that he is one.

## THE SATIRICAL EPIGRAMS

### 149.—ANONYMOUS

I SEE the very image of you, Medon the rhetor. Well, what is there surprising in that? You have arranged your dress effectively and you are silent. Nothing could be more like.

### 150.—AMMIANUS

“THE rhetor Athenagoras in consequence of a dream dedicated an Arcadian hat to Arcadian Hermes.” If he is a rhetor, too, in a dream only, we will take it so inscribed to Hermes, but if he is a real one, let “Athenagoras dedicated this” suffice.<sup>1</sup>

### 151.—ANONYMOUS

THIS is the image of a rhetor, but the rhetor is the image of his image. How is that? He does not speak. Nothing could be more life-like.<sup>2</sup>

### 152.—AMMIANUS

IF you want, Paulus, to teach your son to be a rhetor like all these, don't let him learn his letters.

*On Philosophers (153-158)*

### 153.—LUCILIUS

No one at all denies, Menestratus, that you are a cynic and bare-footed and that you are shivering. But if you shamelessly steal loaves and broken pieces on the sly, I have a stick, and they call you a dog.<sup>3</sup>

<sup>2</sup> *cp.* No. 145.

<sup>3</sup> *i.e.* as you are a dog (*i.e.* a cynic) I will beat you.

## 154.—ΤΟΥ ΑΥΤΟΥ

Πᾶς ὃς ἂν ἦ πτωχὸς καὶ ἀγράμματος, οὐκέτ' ἀλήθει,  
 ὡς τὸ πρίν, οὐδ' αἶρει φορτία μισθαρίου·  
 ἀλλὰ τρέφει πώγωνα, καί, ἐκ τριόδου ξύλον ἄρας,  
 τῆς ἀρετῆς εἶναι φησὶν ὁ πρωτοκύνων.  
 Ἐρμოდότου τόδε δόγμα τὸ πάνσοφον· εἴ τις  
 ἀχαλκεῖ,  
 μηκέτι πεινάτω, θεῖς τὸ χιτωνάριον.

## 155.—ΤΟΥ ΑΥΤΟΥ

Οὗτος ὁ τῆς ἀρετῆς ἀδάμας βαρύν, οὗτος ὁ πάντη  
 πᾶσιν ἐπιπλήσσω, οὗτος ὁ ῥιγομάχος,  
 καὶ πώγωνα τρέφω, ἐάλω. Τί γάρ; Ἄπρεπὲς  
 εἰπέῖν·  
 ἀλλ' ἐάλω ποιῶν ἔργα κακοστομάτων.

## 156.—ΑΜΜΙΑΝΟΥ

Οἶει τὸν πώγωνα φρενῶν ποιητικὸν εἶναι,  
 καὶ διὰ τοῦτο τρέφεις, φίλτατε, μυιοσόβην.  
 κείρον ἐμοὶ πεισθεῖς ταχέως· οὗτος γὰρ ὁ πώγων  
 φθειρῶν ποιητής, οὐχὶ φρενῶν γέγονεν.

## 157.—ΤΟΥ ΑΥΤΟΥ

“ὦ γαθέ” καὶ “μῶν οὖν” καὶ “ποῖ δὴ καὶ πόθεν  
 ὦ τάν”  
 καὶ “θαμά” καὶ “φέρε δὴ” καὶ “κομιδῆ” καὶ  
 “ἴθι,”  
 καὶ στόλιον, μάλιον, πωγώνιον, ὦμιον ἔξω,  
 ἐκ τούτων ἢ νῦν εὐδοκιμεῖ σοφία.

<sup>1</sup> The cynics went without tunics.

## THE SATIRICAL EPIGRAMS

### 154.—BY THE SAME

EVERYONE who is poor and illiterate does not grind corn as formerly or carry burdens for small pay, but grows a beard and picking up a stick from the cross-roads, calls himself the chief dog of virtue. This is the sage pronouncement of Hermodotus, "If anyone is penniless, let him throw off his shirt<sup>1</sup> and no longer starve."

### 155.—BY THE SAME

"THIS solid adamant of virtue, this rebuker of everyone, this fighter with the cold, with his long beard, has been caught." "At what?" "It is not proper to say at what, but he was caught doing things that foul-mouthed people do."

### 156.—AMMIANUS

Do you suppose that your beard creates brains and therefore you grow that fly-flapper? Take my advice and shave it off at once; for that beard is a creator of lice and not of brains.

### 157.—BY THE SAME

"Good Sir" and "Can it be?" and "Whence, sirrah, and whither?" and "Right off" and "Go to" and "Quite so" and "Hie ye" and cloakie and little lock and beardie, and "Keep your little shoulder bare"—that is what present-day philosophy flourishes on.<sup>2</sup>

<sup>2</sup> He is ridiculing two affectations of the philosophers of his day, the use of archaic forms of speech and that of diminutives. The cynics went bare-shouldered.

158.—ΑΝΤΙΠΑΤΡΟΥ

Αιάζει πῆρη τε, καὶ Ἡράκλειον ἄριστον  
 βριθὺ Σινωπίτου Διογένεως ῥόπαλον,  
 καὶ τὸ χύδην ῥυπόεντι πίνῳ πεπαλαγμένον ἔσθος  
 διπλάδιον, κρυερῶν ἀντίπαλον νιφάδων,  
 ὅττι τεοῖς ὤμοισι μαιίνεται· ἦ γὰρ ὁ μὲν πού 5  
 οὐράνιος, σὺ δ' ἔφυς οὖν σποδιῆσι κύων.  
 ἀλλὰ μέθες, μέθες ὄπλα τὰ μὴ σέθεν· ἄλλο λεόντων,  
 ἄλλο γενειητῶν ἔργον ὄρωρε τράγων.

Eis μάντεις

159.—ΔΟΥΚΙΛΛΙΟΥ

Τῷ πατρί μου τὸν ἀδελφὸν οἱ ἀστρολόγοι μακρό-  
 γηρων  
 πάντες ἐμαντεύσανθ' ὡς ἀφ' ἐνὸς στόματος·  
 ἀλλ' Ἑρμοκλείδης αὐτὸν μόνος εἶπε πρόμοιρον  
 εἶπε δ' ὅτ' αὐτὸν ἔσω νεκρὸν ἐκοπτόμεθα.

H. Wellesley, in *Anthologia Polyglotta*, p. 365.

160.—ΤΟΥ ΑΥΤΟΥ

Πάντες ὅσοι τὸν Ἄρην καὶ τὸν Κρόνον ὠροθετοῦσιν,  
 ἄξιοί εἰσι τυχεῖν πάντες ἐνὸς τυπάνου.  
 ὄψομαι οὐ μακρὰν αὐτοῦς τυχὸν εἰδότας ὄντως  
 καὶ τί ποεῖ ταῦρος, καὶ τί λέων δύναται.

161.—ΤΟΥ ΑΥΤΟΥ

Πρὸς τὸν μάντιν Ὀλυμπον Ὀνήσιμος ἦλθεν ὁ  
 πύκτης,  
 εἰ μέλλει γηρᾶν βουλόμενος προμαθεῖν.  
 κακάεινος, “Ναί,” φησίν, “ἐὰν ἤδη καταλύσης·  
 ἀν δέ γε πικτεύης, ὠροθετεῖ σε Κρόνος.”



## THE SATIRICAL EPIGRAMS

### 158.—ANTIPATER

THE wallet laments, and the fine sturdy Heracles club of Sinopian Diogenes and the double coat, foe of the cold clouds, befouled all over with encrusted dirt, lament likewise because they are polluted by thy shoulders. Verily I take Diogenes himself to be the dog of heaven, but thou art the dog that lies in the ashes. Put off, put off the arms that are not thine. The work of lions is one thing, and that of bearded goats another.

*On Prophets* (159-164)

### 159.—LUCILIUS

ALL the astrologers as it were with one voice prophesied to my father a ripe old age for his brother. Hermoclidides alone foretold his premature death, but he foretold it when we were lamenting over his corpse in the house.

### 160.—BY THE SAME

ALL those who take horoscopes from observing Mars and Saturn are deserving of one cudgelling. I shall see them perhaps at no distant date really learning what a bull can do and how strong a lion is.<sup>1</sup>

### 161.—BY THE SAME

ONESIMUS the boxer came to the prophet Olympus wishing to learn if he were going to live to old age. And he said, "Yes, if you give up the ring now, but if you go on boxing, Saturn<sup>2</sup> is your horoscope."

<sup>1</sup> i.e. exposed to beasts in the theatre.

<sup>2</sup> The most unlucky of the planets.

## 162.—ΝΙΚΑΡΧΟΥ

Εἰς Ῥόδον εἰ πλεύσει τις Ὀλυμπικὸν ἦλθεν ἐρωτῶν  
 τὸν μάντιν, καὶ πῶς πλεύσεται ἀσφαλῶς.  
 Χὼ μάντις, “ Πρῶτον μὲν,” ἔφη, “ καινὴν ἔχε τὴν  
 ναῦν,  
 καὶ μὴ χειμῶνος, τοῦ δὲ θέρους ἀνάγου.  
 τοῦτο γὰρ ἂν ποιῆς, ἤξεις κάκεισε καὶ ὧδε,  
 ἂν μὴ πειρατῆς ἐν πελάγει σε λάβῃ.” 5

## 163.—ΛΟΥΚΙΑΛΙΟΥ

Πρὸς τὸν μάντιν Ὀλυμπον Ὀνήσιμος ἦλθ' ὁ πα-  
 λαιστής,  
 καὶ πένταθλος Ὑλας, καὶ σταδιεὺς Μενεκλῆς,  
 τίς μέλλει νικᾶν αὐτῶν τὸν ἀγῶνα θέλοντες  
 γινῶναι. κάκεινος τοῖς ἱεροῖς ἐνιδῶν,  
 “ Πάντες,” ἔφη, “ νικᾶτε, μόνον μὴ τις σὲ παρέλθῃ, 5  
 καὶ σὲ καταστρέψῃ, καὶ σὲ παρατροχάσῃ.”  
*cp. Ausonius, Ep. 91.*

## 164.—ΤΟΥ ΑΥΤΟΥ

Εἶπεν ἐληλυθέναι τὸ πεπρωμένον, αὐτὸς ἑαυτοῦ  
 τὴν γένεσιν διαθεὶς Ἀῦλος ὁ ἀστρολόγος,  
 καὶ ζήσειν ὥρας ἔτι τέσσαρας· ὡς δὲ παρήλθεν  
 εἰς πέμπτην, καὶ ζῆν εἰδότα μηδὲν ἔδει,  
 αἰσχυνθεὶς Πετόσιριν ἀπήγγξατο· καὶ μετέωρος 5  
 θνήσκει μὲν, θνήσκει δ' οὐδὲν ἐπιστάμενος.

Εἰς μικρολόγους

## 165.—ΤΟΥ ΑΥΤΟΥ

Οὐ γλήχωνι Κρίτων ὁ φιλάργυρος, ἀλλὰ διχάλκῳ  
 αὐτὸν ἀποσφραίνει, θλιβομένου στομάχου.

## THE SATIRICAL EPIGRAMS

### 162.—NICARCHUS

ONE came to ask the prophet Olympicus if he should take ship for Rhodes and how to sail there safely. And the prophet said, "First have a new ship and don't start in winter, but in summer. If you do this you will go there and back, unless a pirate catches you at sea."

### 163.—LUCILIUS

ONESIMUS the wrestler and the pentathlist Hylas and the runner Meneclis came to the prophet Olympus wishing to know which of them was going to win at the games, and he, after inspecting the sacrifice, said, "You will all win—unless anyone passes you, Sir, or unless anyone throws you, Sir, or unless anyone runs past you, Sir."

### 164.—BY THE SAME

AULUS the astrologer, after making out his own nativity, said that the fatal hour had come and that he had still four hours to live. When it reached the fifth hour and he had to go on living convicted of ignorance, he grew ashamed of Petosiris<sup>1</sup> and hanged himself, and there up in the air he is dying, but he is dying ignorant.

*On Misers* (165–173)

### 165.—BY THE SAME

CRITO the miser, when he has a pain in his stomach refreshes himself by smelling not mint, but a penny piece.

<sup>1</sup> An astrological writer.

GREEK ANTHOLOGY

166.—ΑΔΗΛΟΝ

Πλουτεῖν φασί σε πάντες, ἐγὼ δέ σέ φημι πένεσθαι·  
 χρήσις γὰρ πλούτου μάρτυς, Ἀπολλόφανες.  
 ἂν μετέχης αὐτῶν σύ, σὰ γίνεται· ἂν δὲ φυλάττης  
 κληρονόμοις, ἀπὸ νῦν γίνεται ἀλλότρια.

167.—ΠΩΛΛΙΑΝΟΥ

Χαλκὸν ἔχων, πῶς οὐδὲν ἔχεις μάθε. πάντα δανείζεις·  
 οὕτως οὐδὲν ἔχεις αὐτός, ἴν' ἄλλος ἔχη.

168.—ΑΝΤΙΦΑΝΟΥΣ

Ψηφίζεις, κακόδαιμον· ὁ δὲ χρόνος, ὡς τόκον, οὔτω  
 καὶ πολὺν τίκτει γῆρας ἐπερχόμενος·  
 κοῦτε πιῶν, οὐτ' ἄνθος ἐπὶ κροτάφοις ἀναδήσας,  
 οὐ μύρον, οὐ γλαφυρὸν γνούς ποτ' ἐρωμένιον,  
 τεθνήξῃ, πλουτοῦσαν ἀφείς μεγάλην διαθήκην, 5  
 ἐκ πολλῶν ὀβολὸν μῦνον ἐνεγκάμενος.

169.—ΝΙΚΑΡΧΟΥ

Ἐχθὲς ἀπάγγεσθαι μέλλων Δείναρχος ὁ φείδων,  
 Γλαῦκε, δι' ἐξ χαλκοῦς δύσμορος οὐκ ἔθανεν·  
 ἐξ χαλκῶν ἦν γὰρ τὸ σχοινίον· ἀλλ' ἐδυσώνει,  
 εὖωνον ζητῶν ἄλλον ἴσως θάνατον.  
 τοῦτο φιλαργυρίας δεινῆς ὄρος, ὅς γ' ἀποθνήσκων, 5  
 Γλαῦκε, δι' ἐξ χαλκοῦς δύσμορος οὐκ ἔθανεν.

## THE SATIRICAL EPIGRAMS

### 166.—ANONYMOUS

ALL say you are rich, but I say you are poor, for, Apollophanes, their use is the proof of riches. If you take your share of them, they are yours, but if you keep them for your heirs, they are already someone else's.

### 167.—POLLIANUS

You have money, but I will tell you how it is you have nothing. You lend all; so that in order that another may have some, you have none yourself.

### 168.—ANTIPHANES.

THOU reckonest up thy money, poor wretch; but Time, just as it breeds interest, so, as it overtakes thee, gives birth to grey old age. And so having neither drunk wine, nor bound thy temples with flowers, having never known sweet ointment or a delicate little love, thou shalt die, leaving a great and wealthy testament, and of all thy riches carrying away with thee but one obol.<sup>1</sup>

### 169.—NICARCHUS

YESTERDAY, Glaucus, Dinarchus the miser being about to hang himself, did not die, poor fellow, all for the sake of sixpence; for the rope cost sixpence, but he tried to drive a hard bargain, seeking perhaps some other cheap death. This is the very height of wretched avarice, for a man to be dying, Glaucus, and not able to die, poor fellow, all for the sake of sixpence.

<sup>1</sup> That which it was customary to put in the corpse's mouth.

170.—ΤΟΥ ΑΥΤΟΥ

Δακρύνει Φεΐδων ὁ φιλάργυρος, οὐχ ὅτι θνήσκει,  
 ἀλλ' ὅτι πέντε μυνῶν τὴν σορὸν ἐπρίατο.  
 τοῦτ' αὐτῷ χαρίσασθε, καί, ὡς τόπος ἐστὶν ἐν αὐτῇ,  
 τῶν πολλῶν τεκνίων ἔν τι προσεμβάλετε.

171.—ΛΟΥΚΙΑΛΙΟΥ

Θνήσκων Ἐρμοκράτης ὁ φιλάργυρος ἐν διαθήκαις  
 αὐτὸν τῶν ἰδίων ἔγραφε κληρονόμον.  
 ψηφίζων δ' ἀνέκειτο πόσον δώσει διεγερθεὶς  
 ἱητροῖς μισθοῦ, καὶ τί νοσῶν δαπανᾷ·  
 ὡς δ' εὔρε πλείω δραχμὴν μίαν, ἣν διασωθῆ, 5  
 “Λυσιτελεῖ θνήσκειν,” εἶπε, καὶ ἐξετάθη.  
 κείται δ' οὐδὲν ἔχων ὀβολοῦ πλέον· οἱ δὲ τὰ κείνου  
 <χρήματα κληρονόμοι ἤρπασαν ἀσπασίως>.

172.—ΤΟΥ ΑΥΤΟΥ

Γεννηθὲν τέκνον κατεπόντισεν Αὐλος ὁ κνιπός,  
 ψηφίζων αὐτοῦ σωζομένου δαπάνας.

173.—ΦΙΛΙΠΠΟΥ

Εἰ τὸ μὲν ἐκδεδάνεικας, ὃ δ' ἄρτι δίδως, ὃ δὲ μέλλεις,  
 οὐδέποτε εἶ τοῦ σου κύριος ἀργυρίου.

Εἰς κλέπτας

174.—ΛΟΥΚΙΑΛΙΟΥ

Τὰν ἀναδυομένην ἀπὸ ματέρος ἄρτι θαλάσσας  
 Κύπριν ὄλην χρυσῆν ἐχθρὸς ἔκλεψε Δίων.

## THE SATIRICAL EPIGRAMS

### 170.—BY THE SAME

PHIDO the miser weeps not because he is dying, but because he paid thirty pounds for his coffin. Let him off this, and as there is room in it, put one of his many little children into it besides.

### 171.—LUCILIUS

HERMOCRATES the miser when he was dying wrote himself his own heir in his will, and he lay there reckoning what fee he must pay the doctors if he leaves his bed and how much his illness costs him. But when he found it cost one drachma more if he were saved, "It pays," he said, "to die," and stiffened himself out. Thus he lies, having nothing but an obol, and his heirs were glad to seize on his wealth.

### 172.—BY THE SAME

AULUS the miser drowned in the sea a child that was born to him, reckoning how much it would cost him if he kept it.

### 173.—PHILIPPUS

If you have lent out some of it, and give some now, and are going to give some more, you are never master of your money.

### *On Thieves* (174-184)

### 174.—LUCILIUS

DIO yesterday stole Cypris all of gold, just risen from her mother sea, and he also pulled down with

GREEK ANTHOLOGY

καὶ χερὶ προσκατέσυρεν ὀλοσφύρητον Ἄδωνιν,  
καὶ τὸ παρεστηκὸς μικρὸν Ἐρωτάριον.  
αὐτοὶ νῦν ἐρέουσιν ὅσοι ποτὲ φῶρες ἄριστοι·  
“Οὐκέτι σοὶ χειρῶν εἰς ἔριν ἐρχόμεθα.”

5

175.—ΤΟΥ ΑΥΤΟΥ

Τὸν θεὸν αὐτὸν ἔκλεψεν, ὃν ὀρκίζεσθαι ἔμελλεν  
Εὐτυχίδης, εἰπών· “Οὐ δύναμαί σ’ ὁμόσαι.”

176.—ΤΟΥ ΑΥΤΟΥ

Τὸν πτανὸν Ἐρμᾶν, τὸν θεῶν ὑπηρέται,  
τὸν Ἀρκάδων ἄνακτα, τὸν βοηλάταν,  
ἐστῶτα τῶνδε γυμνασίων ἐπίσκοπον,  
ὁ νυκτικλέπτας Αὐλος εἶπε βαστάσας·  
“Πολλοὶ μαθηταὶ κρείσσονες διδασκάλων.”

5

177.—ΤΟΥ ΑΥΤΟΥ

Τὸν τῶν κλεπτόντων μανύτορα Φοῖβον ἔκλεψεν  
Εὐτυχίδης, εἰπών, “Μὴ πάνυ πολλὰ λάλει,  
σύγκρινον δὲ τέχνην τέχνη, καὶ χεῖρεσι χρησμούς,  
καὶ μάντιν κλέπτῃ, καὶ θεὸν Εὐτυχίδῃ·  
τῶν δ’ ἀχαλινώτων στομάτων χάριν αὐτίκα πραθείς,  
τοῖς ὠνησαμένοις πᾶν ὃ θέλεις με λέγε.”

5

178.—ΤΟΥ ΑΥΤΟΥ

Βουκόλε, τὰν ἀγέλαν πόρρω νέμε, μὴ σε Περικλῆς  
ὁ κλέπτῃς αὐταῖς βουσι συνεξελάσῃ.

<sup>1</sup> This epigram is a parody of a subsequent one, *App. Plan.* 178, which should be read with it.



## THE SATIRICAL EPIGRAMS

his hand Adonis of beaten gold and the little Love that stood by. Even the best thieves that ever were will now say, "No longer do we enter into a contest of dexterity with you."<sup>1</sup>

### 175.—BY THE SAME

EUTYCHIDES stole the god himself by whom he was about to swear, saying, "I can't swear by you."<sup>2</sup>

### 176.—BY THE SAME

As he carried off the winged Hermes, the servant of the gods, the Lord of the Arcadians, the cattle-raider, who stood here as curator of this gymnasium, Aulus the night-thief said, "Many pupils are cleverer than their teachers."

### 177.—BY THE SAME

EUTYCHIDES stole Phoebus the detector of thieves, saying, "Speak not too much, but compare thy art with mine and thy oracles with my hands and a prophet with a thief and a god with Eutyichides. And because of thy unbridled tongue thou shalt be sold at once, and then say of me what thou wilt to thy purchasers."

### 178.—BY THE SAME

HERDSMAN, feed thy flock far away, lest Pericles the thief drive thee and thy cattle off together.

<sup>2</sup> I suppose the point is, "I can't well swear by you that I did not steal you and thus get into trouble with you for perjury."

GREEK ANTHOLOGY

179.—ΤΟΥ ΑΥΤΟΥ

Εἰ πόδας εἶχε Δίῳ ὅσας χέρας, οὐκέτ' ἂν Ἐρμῆς  
πτηνὸς ἐν ἀνθρώποις, ἀλλὰ Δίῳ ἐκρίθη.

180.—ΑΜΜΙΑΝΟΥ

Εἰδούς οὐ κρίνει Πολέμων, νόναις κατακρίνει  
κἂν δῶς, κἂν μὴ δῶς, ἔστιν αἰὲ Πολέμων.

181.—ΤΟΥ ΑΥΤΟΥ

Ἦδειμεν, Πολέμων, Ἀντώνιον ὄντα σε πάντες·  
ἕξαπίνης τρία σοι γράμματα πῶς ἔλιπεν;

182.—ΔΙΟΝΤΣΙΟΥ

ΧΟΙΡΙ ΜΕΝ, ΟὐΚ ΙΔΙΟΝ ΔΕ ΜΕ ΘΥΕΤΕ· ΚΑΙ ΜΕ ΚΑΛΕΙΤΕ  
ΧΟΙΡΙΔΙΟΝ, φανερώς εἰδότες οὐκ ἴδιον.

183.—ΔΟΥΚΙΛΛΙΟΥ

Τὴν γένεσιν λυποῦντα μαθὼν Κρόνον Ἡλιόδωρος,  
νύκτωρ ἐκ ναοῦ χρύσειον ἦρε Κρόνον,  
“Τίς πρῶτος κακοποιὸς ἐλήλυθε πείρασον,” εἰπὼν,  
“δέσποτα, καὶ γνώση τίς τίνος ἐστὶ Κρόνος·  
ὅς δ' ἄλλω κακὰ τεύχει, ἐφ' κακὸν ἦπατι τεύχει·  
εὐρών μοι τιμὴν, πᾶν ἀνάτελλ' ὃ θέλεις.”

<sup>1</sup> *cp.* Book XII. 75.

<sup>2</sup> The play is on the Latin *non*.

<sup>3</sup> *i.e.* his character never changes. This Antonius Polemon the sophist, whose life by Philostratus we have, held office in Smyrna, where, as we see, he had enemies.

## THE SATIRICAL EPIGRAMS

### 179.—BY THE SAME

If Dio had feet like his hands, Dio, and Hermes no longer, would be distinguished among men as winged.<sup>1</sup>

### 180.—AMMIANUS

ON the Ides (or "if you give") Polemon does not decide the suit, on the Nones (or "if you say 'No'<sup>2</sup>") he condemns you. Whether you give or don't give, he is always Polemon.<sup>3</sup>

### 181.—BY THE SAME

WE all knew, Polemon, that your name was Antonius. How is it that three letters are suddenly missing? <sup>4</sup>

### 182.—DIONYSIUS

You are killing me, a pig but not your own, and you call me "piggie" (or "our own pig"), knowing well that I am not your own.<sup>5</sup>

### 183.—LUCILIUS

HELIODORUS, hearing that Saturn troubles nati-  
vities, carried off the golden Saturn at night from the  
temple, saying: "Experience by fact, my Lord,  
which of us anticipated the other in working evil,  
and thou shalt know which of us is the Saturn of  
which. 'Who works evil for another, works it for his  
own heart.'<sup>6</sup> Fetch me a good price and portend  
what thou wilt by thy rising."

<sup>4</sup> How is it that instead of Antonius you have become "onios," which in Greek means "venal"?

<sup>5</sup> The pig was a stolen one. <sup>6</sup> A line of Callimachus.

GREEK ANTHOLOGY

184.—ΤΟΥ ΑΥΤΟΥ

Ἐκ τῶν Ἑσπερίδων τῶν τοῦ Διὸς ἦρε Μενίσκος,  
ὡς τὸ πρὶν Ἡρακλέης, χρύσεια μῆλα τρία.  
καὶ τί γάρ; ὡς ἑάλω, γέγονεν μέγα πᾶσι θέαμα,  
ὡς τὸ πρὶν Ἡρακλέης ζῶν κατακαιόμενος.

Εἰς κιθαρῳδοὺς ἀλλὰ μὴν καὶ τραγῳδοὺς καὶ κωμφοδοὺς

185.—ΤΟΥ ΑΥΤΟΥ

Ἑλλήνων ἀπέλυε πόλιν ποτέ, δέσποτα Καῖσαρ,  
εἰσελθὼν ἄσαι Ναύπλιον Ἡγέλοχος.  
Ναύπλιος Ἑλλήνεσσι ἀεὶ κακόν· ἢ μέγα κῦμα  
<νηυσὶν ἐπεμβάλλων,> ἢ κιθαρῳδὸν ἔχων.

186.—ΝΙΚΑΡΧΟΥ

Νυκτικόραξ ἄδει θανατηφόρον· ἀλλ' ὅταν ἄσῃ  
Δημόφιλος, θνήσκει καὐτὸς ὁ νυκτικόραξ.

187.—ΛΕΩΝΙΔΑ

Σιμύλος ὁ ψάλτης τοὺς γείτονας ἔκτανε πάντας  
νυκτὸς ὅλης ψάλλων, πλὴν ἐνὸς Ὀριγένους·  
κωφὸν γὰρ φύσις αὐτὸν ἐθήκατο· τοῦνεκεν αὐτῷ  
ζωὴν αὐτ' ἀκοῆς δῶκε περισσοτέρην.

188.—ΑΜΜΙΑΝΟΥ

Νικήτης ἄδων τῶν ῥόδῶν ἐστὶν Ἀπόλλων·  
ἂν δ' ἰατρεύῃ, τῶν θεραπευομένων.

<sup>1</sup> He probably means "from the Emperor's garden."

## THE SATIRICAL EPIGRAMS

### 184.—BY THE SAME

FROM the Hesperides' Garden of Zeus,<sup>1</sup> Meniscus, as Heracles did formerly, carried off three golden apples. Well, what happened? When he was caught he became a famous spectacle for all, burning alive, like Heracles of old.

### *On Singers and Actors* (185–189)

### 185.—BY THE SAME

HEGELOCHUS, my Lord Caesar, once emptied a Greek city by appearing to sing the part of Nauplius.<sup>2</sup> Nauplius is ever an evil to the Greeks, either sending a great wave on their ships or having a lyre-singer to play his part.

### 186.—NICARCHUS

THE night-raven's song bodes death, but when Demophilus sings the night-raven itself dies.

### 187.—LEONIDAS OF ALEXANDRIA

SIMYLUS the lyre-player killed all his neighbours by playing the whole night, except only Origenes, whom Nature had made deaf, and therefore gave him longer life in the place of hearing.

### 188.—AMMIANUS

NICETAS when he sings is the Apollo<sup>3</sup> of the songs, and when he doctors, of the patients.

<sup>2</sup> Nauplius caused the destruction of the Greek fleet on its return from Troy by exhibiting deceptive beacons.

<sup>3</sup> *i.e.* perdition. The god's name is often interpreted as Destroyer.

## 189.—ΛΟΥΚΙΛΛΙΟΥ

Πέντ' ὀβολῶν πέπρακεν Ἀπολλοφάνης ὁ τραγῳδὸς  
 πέντε θεῶν σκευήν, Ἡρακλέους ῥόπαλον,  
 Τισιφώνης τὰ φόβητρα, Ποσειδῶνος τριόδοντα,  
 ὄπλον Ἀθηναίης, Ἀρτέμιδος φαρέτρην.  
 οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἐξεδύθησαν  
 εἰς βραχὺ σιταρίου κέρμα καὶ οἰναρίου.

Εἰς κουρέας

## 190.—ΤΟΥ ΑΥΤΟΥ

Τὸν δασὺν Ἑρμογένην ζητεῖ πόθεν ἄρξεθ' ὁ κουρεὺς  
 κείρειν τὴν κεφαλὴν, ὄνθ' ὅλον ὡς κεφαλὴν.

## 191.—ΤΟΥ ΑΥΤΟΥ

Ἄρες Ἄρες βροτολοιγέ, μαιφόνε, παύεο, κουρεὺ,  
 τέμνων· οὐ γὰρ ἔχεις οὐκέτι ποῦ με τεμεῖς·  
 ἀλλ' ἤδη μεταβὰς ἐπὶ τοὺς μύας ἢ τὰ κάτωθεν  
 τῶν γονάτων, οὕτω τέμνε με, καὶ παρέχω.  
 νῦν μὲν γὰρ μυιῶν ὁ τόπος γέμει· ἦν δ' ἐπιμείνης,  
 ὄψει καὶ γυπῶν ἔθνεα καὶ κοράκων.

Εἰς φθονερούς

## 192.—ΤΟΥ ΑΥΤΟΥ

Μακροτέρῳ σταυρῷ σταυρούμενον ἄλλον ἑαυτοῦ  
 ὁ φθονερός Διοφῶν ἐγγὺς ἰδὼν ἐτάκῃ.

## 193.—ΑΔΕΣΠΟΤΟΝ

Ὁ φθόνος ὡς κακὸν ἐστίν· ἔχει δέ τι καλὸν ἐν αὐτῷ·  
 τήκει γὰρ φθονερῶν ὄμματα καὶ κραδίην.

## THE SATIRICAL EPIGRAMS

### 189.—LUCILIUS

APOLLOPHANES the tragedian sold for five obols the stage property of five gods, the club of Heracles, Tisiphone's instruments of terror, the trident of Poseidon, the shield of Athena, and the quiver of Artemis. "And the gods that sit beside Zeus"<sup>1</sup> were stripped to get a few coppers to buy a little bread and wine.

#### *On Barbers* (190-191)

##### 190.—BY THE SAME

THE barber is puzzled to know where to begin to shave the head of hairy Hermogenes, as he seems to be all head.

##### 191.—BY THE SAME

"ARES, Ares, destroyer of men, blood-fiend,"<sup>2</sup> cease, barber, from cutting me, for you have no place left in which to cut me. But change now to my muscles and my legs below the knees, and cut me there, and I will let you. For even now the shop is full of flies, and if you persist, you will see the tribes of vultures and ravens here.

#### *On Envy* (192-193)

##### 192.—BY THE SAME

ENVIOUS Diophon, seeing another man near him crucified on a higher cross than himself, fell into a decline.

##### 193.—ANONYMOUS

WHAT an evil is Envy! but it has something good in it; for it wastes away the eyes and heart of the envious.

<sup>1</sup> From Hom. *Il.* iv. 1.

<sup>2</sup> Hom. *Il.* v. 455.

GREEK ANTHOLOGY

194.—ΛΟΤΚΙΛΛΙΟΤ

Πανὶ φιλοσπήλυγγι καὶ οὐρεοφοιτάσι Νύμφαις,  
καὶ Σατύροις, ἱεραῖς τ' ἔνδον Ἀμαδρυσίν,  
σὺν κυσὶ καὶ λόγχαις σοφόντισι Μάρκος . . .  
μηδὲν ἔλῶν, αὐτοὺς τοὺς κύνας ἐκρέμασεν.

195.—ΔΙΟΣΚΟΡΙΔΟΤ

Γάλλον Ἀρισταγόρης ὠρχήσατο· τοὺς δὲ φιλόπλους  
Τημενίδας ὁ καμῶν πολλὰ διήληθον ἐγώ.  
χῶ μὲν τιμηθεὶς ἀπεπέμπετο· τὴν δὲ τάλαιναν  
Ἵρνηθῶ κροτάλων εἰς ψόφος ἐξέβαλεν.  
εἰς πῦρ ἡρώων ἴτε πρήξιες· ἐν γὰρ ἀμούσοις  
καὶ κόρυδος κύκνου φθέγγετ' αἰοιδότερον.

Eis aischrou's

196.—ΛΟΤΚΙΛΛΙΟΤ

Ῥύγχος ἔχουσα Βιτῶ τριπιθήκινον, οἶον ἰδοῦσαν  
τὴν Ἐκάτην αὐτὴν οἶομ' ἀπαγχονίσαι,  
“Εἰμί,” λέγει, “σώφρων, Λουκίλλιε, καὶ μονοκοιτῶ.”  
αἰδεῖται γὰρ ἴσως, “Παρθένος εἰμί,” λέγειν.  
εἰ δέ γέ τις μισεῖ με, κακὸν τοιοῦτο γαμήσας,  
τῆς αὐτῆς σχοίῃ τέκνα σαοφροσύνης.

197.—ΤΟΥ ΑΥΤΟΥ

Ἦθελε ΔΡΙΜΤΣ ἄγαν τὸ πρόσθ' Ἰερώνυμος εἶναι.  
νῦν δὲ τὸ ΔΡΙ μὲν ἔχει, ΛΟΣ δὲ τὸ ΜΤΣ γέγονεν.

<sup>1</sup> A eunuch priest of Rhea.

<sup>2</sup> The Temenidae of Euripides dealt with the jealousy of their sister Hyrnetho on the part of King Temenos' sons.



## THE SATIRICAL EPIGRAMS

### 194.—LUCILIUS

To Pan who loves the cave, and the Nymphs that haunt the hills, and to the Satyrs and to the holy Hamadryads within the cave, Marcus . . . , having killed nothing with his dogs and boar-spears, hung up the dogs themselves.

### 195.—DIOSCORIDES

ARISTAGORAS danced the part of a Gallus,<sup>1</sup> while I, with great labour, went through the story of the warlike Temenidae. He was dismissed with honour, but one unceasing storm of rattles sent poor Hyrnetho off the boards.<sup>2</sup> Into the fire with you, ye exploits of the heroes! for among the illiterate even a lark sings more musically than a swan.

#### *On Ugly People* (196-204)

### 196.—LUCILIUS

BITO, with a face three times worse than a monkey's, enough to make even Hecate hang herself for envy if she saw it, says, "I am chaste, Lucilius, and sleep alone;" for perhaps she is ashamed of saying "I am a virgin." But may whoever hates me marry such a horror and have children of similar chastity.

### 197.—BY THE SAME

HIERONYMUS formerly wanted to be too *drimys* (strict); now he has the *dri*, but the *mys* has turned into *los*.<sup>3</sup>

The complainant here had been dancing in the pantomime the part of Hyrnetho.

<sup>3</sup> He has become *drilos* (i.e. *verpus*), the opposite of what he wished.

GREEK ANTHOLOGY

198.—ΘΕΟΔΩΡΟΥ

Ἐρμοκράτης τὰς ῥίνος· ἐπεὶ, τὰν ῥίνα λέγοντες  
Ἐρμοκράτους, μικροῖς μακρὰ χαριζόμεθα.

199.—ΛΕΩΝΙΔΑ

Ἰχθῦν ὁ γρυπὸς Σωσίπτολις οὐκ ἀγοράζει,  
προῖκα δ' ἔχει πολλὴν ἐξ ἀλὸς εὐβοσίην,  
οὐ λίνον, οὐ κάλαμον προσάγων, τῇ ῥινὶ δὲ προσθεῖς  
ἄγκιστρον, σύρει πάντα τὰ νηχόμενα.

200.—ΤΟΥ ΑΥΤΟΥ

Ζηνογένους οἶκος κατεκαίετο, πολλὰ δ' ἐμόχθει  
ἐκ θυρίδος ζητῶν αὐτὸν ὑπεκχαλάσαι·  
ἰκρία συμπήξας οὐκ ἔφθανεν· ὄψὲ δ' ἐπιγνούς,  
τὴν ῥίν' Ἀντιμάχου κλίμακα θεῖς ἔφυγεν.

201.—ΑΜΜΩΝΙΔΟΥ

Ἀντιπάτραν γυμνὴν εἴ τις Πάρθοισιν ἔδειξεν,  
ἔκτοθεν ἂν στηλῶν Ἡρακλέους ἔφυγον.

202.—ΑΔΗΛΟΝ

Τὴν γραῦν ἐκκομίσας, φρονίμως πάνυ Μόσχος ἔγημε  
παρθένον· ἢ φερνὴ δ' ἔνδον ἔμεινεν ὄλη.  
ἄξιον αἰνῆσαι Μόσχου φρένας, ὃς μόνος οἶδε  
καὶ τίνα δεῖ κινεῖν καὶ τίνα κληρονομεῖν.

## THE SATIRICAL EPIGRAMS

### 198.—THEODORUS

“THE nose’s Hermocrates”—for if we say “Hermocrates’ nose,” we give long things to little ones.<sup>1</sup>

### 199.—LEONIDAS OF ALEXANDRIA

HOOKE-NOSED Sosipolis does not buy fish, but gets plenty of good fare from the sea for nothing; bringing no line and rod, but attaching a hook to his nose, he pulls out everything that swims.

### 200.—BY THE SAME

ZENOGENES’ house was on fire, and he was toiling sore in his efforts to let himself down from a window. By fixing planks together he could not reach far enough, but at length, when it struck him, he set Antimachus’ nose as a ladder and escaped.

### 201.—AMMONIDES

IF anyone had shown Antipatra naked to the Parthians, they would have fled outside the Pillars of Heracles.

### 202.—ANONYMOUS

AFTER burying his old woman, Moschus very sensibly married a young girl, his first wife’s whole dowry remaining intact in his house. Moschus deserves to be praised for his good sense, in that he alone knows whom to sleep with and from whom to inherit.

<sup>1</sup> Probably a proverbial phrase.

## 203.—ΑΛΛΟ

Ἦ ρίς Κάστορός ἐστιν, ὅταν σκάπτῃ τι, δίκηλλα·  
 σάλπιγξ δ', ἂν ρέγχη· τῇ δὲ τρύγῃ, δρέπανον·  
 ἐν πλοίοις ἄγκυρα· κατασπεύροντι δ' ἄροτρον·  
 ἄγκιστρον ναύταις· ὄψοφάγοις κρεάγρα·  
 ναυπηγοῖς σχένδυλα· γεωργοῖς δὲ πρασόκουρον· 5  
 τέκτοσιν ἀξίνη· τοῖς δὲ πυλῶσι κόραξ.  
 οὕτως εὐχρήστου σκεύους Κάστωρ τετύχηκε,  
 ῥῖνα φέρων πάσης ἄρμενον ἐργασίης.

## 204.—ΠΑΛΛΑΔΑ

Ῥήτορα Μαῦρον ἰδὼν ἐτεθήπεα, ῥυγχελέφαντα,  
 χείλεσι λιτραίοις φθόγγον ἰέντα φόνον.

Eis ἀπλήστους

## 205.—ΛΟΤΚΙΛΛΙΟΥ

Οὐδὲν ἀφῆκεν ὄλωσ, Διονύσιε, λείψανον Αὔλῳ  
 Εὐτυχίδης δειπνῶν, ἦρε δὲ πάντ' ὀπίσω·  
 καὶ νῦν Εὐτυχίδης μὲν ἔχει μέγα δεῖπνον ἐν οἴκῳ,  
 μὴ κληθεὶς δ' Αὔλος ξηροφαγεῖ καθίσας.

## 206.—ΤΟΥ ΑΥΤΟΥ

Οὕτω σοι πέψαι, Διονύσιε, ταῦτα γένοιτο  
 πάντα· νόμου δὲ χάριν, δός τι καὶ ὧδε φαγεῖν·  
 κἀγὼ κέκλημαι, κἀμοὶ παρέθηκέ τι τούτων  
 γεύσασθαι Πόπλιος, κἀμὸν ἔπεστι μέρος·

## THE SATIRICAL EPIGRAMS

### 203.—ANONYMOUS

CASTOR'S nose is a hoe for him when he digs anything, a trumpet when he snores and a grape-sickle at vintage time, an anchor on board ship, a plough when he is sowing, a fishing-hook for sailors, a flesh-hook for feasters, a pair of tongs for ship-builders, and for farmers a leek-slicer, an axe for carpenters and a handle for his door. Such a serviceable implement has Castor the luck to possess, wearing a nose adaptable for any work.

### 204.—PALLADAS

I WAS thunderstruck when I saw the rhetor Maurus, with a snout like an elephant, emitting a voice that murders one from lips weighing a pound each.

#### *On Gluttons (205-209)*

### 205.—LUCILIUS

EUTYCHIDES when he came to supper, Dionysius, did not leave Aulus<sup>1</sup> a single scrap, but handed everything to his servant behind him, and now Eutychides has a great supper in his house, and Aulus, not invited, sits eating dry bread.<sup>2</sup>

### 206.—BY THE SAME

So may you be able, Dionysius, to digest all these things you are eating, but for custom's sake give us something to eat here too. I was invited also, and Publius served some of these things for me too to taste, and my portion too is on the board. Unless,

<sup>1</sup> His host.      <sup>2</sup> *cp.* Martial ii. 37.

## GREEK ANTHOLOGY

εἰ μὴ λεπτὸν ἰδὼν με δοκεῖς κατακεῖσθαι ἄρῳστον, 5  
εἶθ' οὕτως τηρεῖς, μὴ σε λαθῶν τι φάγω.

### 207.—ΤΟΥ ΑΥΤΟΥ

Καὶ τρώγεις ὅσα πέντε λύκοι, Γάμε, καὶ τὰ περισσά,  
οὐ τὰ σά, τῶν δὲ πέριξ, πάντα δίδως ὀπίσω.  
πλὴν μετὰ τοῦ κοφίνου τοῦ πρὸς πόδας αὔριον ἔρχου,  
πρίσματα καὶ σπόγγον καὶ σαρόν εὐθὺς ἔχων.

### 208.—ΤΟΥ ΑΥΤΟΥ

\* Ἦν βραδὺς Εὐτυχίδας σταδιοδρόμος· ἀλλ' ἐπὶ  
δεῖπνον  
ἔτρεχεν, ὥστε λέγειν· “Εὐτυχίδας πέταται.”

### 209.—ΑΜΜΙΑΝΟΥ

Κὰν μέχρῃς Ἡρακλέους στηλῶν ἔλθῃς παρορίζων,  
γῆς μέρος ἀνθρώποις πᾶσιν ἴσον σε μένει,  
κείσῃ δ' Ἴρω ὅμοιος, ἔχων ὀβολοῦ πλέον οὐδέν,  
εἰς τὴν οὐκέτι σὴν γῆν ἀναλυόμενος.

Εἰς δειλούς

### 210.—ΛΟΤΚΙΛΛΙΟΥ

\* Ἀνθρακα καὶ δάφνην παραβύεται ὁ στρατιώτης  
Αὐλος, ἀποσφίγγας μήλινα λωμάτια.

<sup>1</sup> It looks a little as if Dionysius, the greedy guest he addresses, were a doctor.

<sup>2</sup> So it appears we should understand “the man who stands at your feet.”

## THE SATIRICAL EPIGRAMS

seeing that I am thin, you think I was ill when I sat down to table, and so watch me thus in case I eat something unnoticed by you.<sup>1</sup>

### 207.—BY THE SAME

You eat as much as five wolves, Gamus, and you hand to your slave behind you all that is over, not only your own portion, but that of those round you. But come to-morrow with your slave's<sup>2</sup> basket, and bring sawdust and a sponge and a broom.<sup>3</sup>

### 208.—BY THE SAME

As a racer Eutyichides was slow, but he ran to supper so quickly that they said, "Eutyichides is flying."

### 209.—AMMIANUS

EVEN if thou removest thy neighbour's boundaries till thou reachest the Pillars of Heracles, a portion of earth equal to that of all men awaits thee, and thou shalt lie like Irus,<sup>4</sup> with no more than an obol on thee,<sup>5</sup> dissolving into the earth that is no more thine.

### *On Cowards (210-211)*

### 210.—LUCILIUS

AULUS the soldier stops his ears when he sees charcoal or laurel, wrapping his yellow duds tight

<sup>1</sup> *i.e.* to sweep up all the fragments; he is even told to bring the sawdust which it was customary to sprinkle before sweeping.

<sup>4</sup> The beggar in the *Odyssey*.

<sup>5</sup> The obol it was customary to place in the mouth of the corpse.

GREEK ANTHOLOGY

φρίσσει καὶ τὸ μάτην ἴδιον ξίφος. ἦν δέ ποτ' εἴπης,  
 "Ἐρχοντ'," ἐξαπίνης ὑπτιος ἐκτέταται.  
 οὐδενὶ δ' οὐ Πολέμωνι προσέρχεται, οὐ Στρατο-  
 κλείδῃ.  
 ἀλλὰ φίλῳ χρήται πάντοτε Λυσιμάχῳ.

5

211.--ΤΟΥ ΑΥΤΟΥ

Γραπτὴν ἐν τοίχῳ Καλπούρνιος ὁ στρατιώτης,  
 ὡς ἔθος ἐστίν, ἰδὼν τὴν ἐπὶ ναυσὶ μάχην,  
 ἄσφυκτος καὶ χλωρὸς ὁ θούριος ἐξετανύσθη,  
 "Ζωγρεῖτε," κράξας, "Τρῶες ἀρηίφιλοι."  
 καὶ μὴ τέτρωται κατεμάνθανε, καὶ μόλις ἔγνω  
 ζῆν, ὅτε τοῖς τοίχοις ὠμολόγησε λύτρα.

5

Εἰς ζωγράφου

212.--ΤΟΥ ΑΥΤΟΥ

<Τεκνίον εὐμορφον, Διόδωρε, γράφειν σ' ἐκέλευσα.>  
 ἀλλὰ σύ μοι προφερεῖς τεκνίον ἀλλότριον,  
 τὴν προτομὴν αὐτῷ περιθεῖς κυνός· ὥστε με κλάειν  
 πῶς μοι Ζωπυρίων ἐξ Ἐκάβης γέγονεν.  
 καὶ πέρασ ἐξ δραχμῶν Ἐρασίστρατος ὁ κρεοπώλης  
 ἐκ τῶν Ἰσείων υἱὸν Ἄνουβιν ἔχω.

5

213.—ΛΕΩΝΙΔΑ

Εἰκόνα Μηνοδότου γράψας Διόδωρος ἔθηκεν  
 πλὴν τοῦ Μηνοδότου πᾶσιν ὁμοιοτάτην.

<sup>1</sup> This is the only meaning I can elicit from this possibly corrupt couplet. The soldier is supposed to be afraid of the crackling of charcoal or laurel when lighted. Yellow was a military colour.

<sup>2</sup> He wants no friend whose name suggests war (*polemos*) or



## THE SATIRICAL EPIGRAMS

round his head,<sup>1</sup> and he shudders at his own useless sword; and if you ever say, "They are coming," he falls flat on his back. No Polemo or Stratocledes will he approach, but always has Lysimachus for a friend.<sup>2</sup>

### 211.—BY THE SAME

WHEN Calpurnius the soldier saw the battle by the ships<sup>3</sup> painted on a wall, as is the custom, the warrior lay stretched out pulseless and pale, calling out, "Quarter, ye Trojans dear to Ares." Then he enquired if he had been wounded, and with difficulty believed he was alive when he had agreed to pay ransom to the wall.

### *On Painters* (212-215)

#### 212.—BY THE SAME

I ORDERED you, Diodorus, to paint a pretty child, but you produce a child strange to me, putting a dog's head on his shoulders, so that I weep to think how my Zopyrion was born to me by Hecuba.<sup>4</sup> And finally I, Erasistratus the butcher, have got for six drachmae a son Anubis<sup>5</sup> from the shrines of Isis.

#### 213.—LEONIDAS OF ALEXANDRIA

DIODORUS, painting Menodotus' portrait, made it very like everyone except Menodotus.

armies (*stratos*), but associates with Lysimachus (deliverer from battle). <sup>3</sup> At Troy.

<sup>4</sup> Said to have been changed into a dog.

<sup>5</sup> The dog-headed god worshipped together with Isis. In 'Ισείων there is probably a pun on the Latin *insicia*, "sausage-meat."

214.—ΛΟΤΚΙΑΛΙΟΥΤ

Γράψας Δευκαλίωνα, Μενέστρατε, καὶ Φαέθοντα,  
 ζητεῖς τίς τούτων ἄξιός ἐστι τίνος.  
 τοῖς ἰδίοις αὐτοὺς τιμήσομεν· ἄξιος ὄντως  
 ἐστὶ πυρὸς Φαέθων, Δευκαλίων δ' ὕδατος.

215.—ΤΟΥ ΑΥΤΟΥ

Εἴκοσι γεννήσας ὁ ζωγράφος Εὐτυχὸς υἱός,  
 οὐδ' ἀπὸ τῶν τέκνων οὐδὲν ὅμοιον ἔχει.

Εἰς ἀσελγείς

216.—ΤΟΥ ΑΥΤΟΥ

Τὸν φιλόπαιδα Κράτιππον ἀκούσατε· θαῦμα γὰρ  
 ὑμῖν  
 καινὸν ἀπαγγέλλω· πλὴν μεγάλαι Νεμέσεις.  
 τὸν φιλόπαιδα Κράτιππον ἀνεύρομεν ἄλλο γένος τι  
 τῶν ἑτεροζήλων. ἤλπισα τοῦτ' ἂν ἐγώ;  
 ἤλπισα τοῦτο, Κράτιππε· μανήσομαι εἰ, λύκος εἶναι  
 πᾶσι λέγων, ἐφάνης ἐξαπίνης ἔριφος;

217.—ΤΟΥ ΑΥΤΟΥ

Φεύγων τὴν ὑπόνοιαν Ἀπολλοφάνης ἐγάμησεν,  
 καὶ διὰ τῆς ἀγορᾶς νυμφίος ἦλθε μέσης,  
 “ Αὐριον εὐθύ,” λέγων, “ ἔξω τέκνον.” εἶτα προῆλθεν  
 αὐριον, ἀντὶ τέκνου τὴν ὑπόνοιαν ἔχων.

## THE SATIRICAL EPIGRAMS

### 214.—LUCILIUS

HAVING painted Deucalion and Phaethon, Menestratus, you enquire which of them is worth anything. We will appraise them according to their own fate. Phaethon is truly worthy of the fire and Deucalion of the water.

### 215.—BY THE SAME

EUTYCHUS the painter was the father of twenty sons, but never got a likeness even among his children.

### *On Lend Livers* (216-223)

### 216.—BY THE SAME

You have heard of Cratippus as a lover of boys. It is a great marvel I have to tell you, but great goddesses are the Avengers. We discovered that Cratippus, the lover of boys, belongs now to another variety of those persons whose tastes lie in an inverse direction. Would I ever have expected this? I expected it, Cratippus. Shall I go mad because, while you told everyone you were a wolf, you suddenly turned out to be a kid?

### 217.—BY THE SAME

To avoid suspicion, Apollophanes married and walked as a bridegroom through the middle of the market, saying, "To-morrow at once I will have a child." Then when to-morrow came he appeared carrying the suspicion instead of a child.

GREEK ANTHOLOGY

218.—ΚΡΑΤΗΤΟΣ

Χοίριλος Ἀντιμάχου πολὺ λείπεται· ἀλλ' ἐπὶ πᾶσιν  
 Χοίριλον Εὐφορίων εἶχε διὰ στόματος,  
 καὶ κατὰ γλωσσ' ἐπόει τὰ ποιήματα, καὶ τὰ Φιλητᾶ  
 ἀτρεκέως ᾗδει· καὶ γὰρ Ὀμηρικὸς ἦν.

219.—ΑΝΤΙΠΑΤΡΟΥ

Οὐ προσέχω, καίτοι πιστοί τινες· ἀλλὰ μεταξὺ,  
 πρὸς Διός, εἶ με φιλεῖς, Πάμφιλε, μὴ με φίλει.

220.—ΑΔΗΛΟΝ

Ἄλφειοῦ στόμα φεύγε· φιλεῖ κόλπους Ἀρεθούσης,  
 πρηνῆς ἐμπίπτων ἄλμυρὸν ἐς πέλαγος.

221.—ΑΜΜΙΑΝΟΥ

Οὐχ ὅτι τὸν κάλαμον λείχεις, διὰ τοῦτό σε μισῶ,  
 ἀλλ' ὅτι τοῦτο ποιεῖς καὶ δίχα τοῦ καλάμου.

222.—ΑΔΕΣΠΟΤΟΝ

ΧΕΙΑΩΝ καὶ ΛΕΙΧΩΝ ἴσα γράμματα. ἐς τί δὲ τοῦτο;  
 ΛΕΙΧΕΙ γὰρ ΧΕΙΑΩΝ, κἂν ἴσα, κἂν ἄνισα.

<sup>1</sup> Choerilus of Samos, epic poet of the fifth century B.C.

<sup>2</sup> Obscure words.

<sup>3</sup> Such is the meaning the epigram bears on its face, but several somewhat improper puns give it the following one, reflecting not on the style but on the morals of Euphorion: Sed semper et ubique porcum (*i.e.* pudendum muliebri)

## THE SATIRICAL EPIGRAMS

### 218.—CRATES

CHOERILUS<sup>1</sup> is far inferior to Antimachus, but on all occasions Euphorion would ever talk of Choerilus and made his poems full of glosses,<sup>2</sup> and knew those of Philetas well, for he was indeed a follower of Homer.<sup>3</sup>

### 219.—ANTIPATER

I DON'T pay any attention, although some people are to be trusted; but in the meantime, for God's sake, if you love me, Pamphilus, don't kiss me.

### 220.—ANONYMOUS

Avoid the mouth of Alphaeus; he loves the bosom of Arethusa, falling headlong into the salt sea.<sup>4</sup>

### 221.—AMMIANUS

I DON'T dislike you because you lick the sugar cane, but because you do this, too, without the cane.

### 222.—ANONYMOUS

ΧΕΙΛΩΝ (Chilon) and ΛΕΙΧΩΝ (licking) have the same letters. But what does that matter? For Chilon licks whether they are the same or not.

Euphorion habebat in ore, et poemata sua ut linguas lascivientes faciebat, et artem basiandi accurate novit, erat enim femorum amator.

<sup>4</sup> Alluding to the story of the love of the river for the fountain Arethusa; but this epigram has also a scandalous meaning.

## 223.—ΜΕΛΕΑΓΡΟΥ

Εἰ βινεῖ Φαβορίνος ἀπιστεῖς· μηκέτ' ἀπίσκει·  
αὐτός μοι βινεῖν εἶπ' ἰδίῳ στόματι.

## 224.—ΑΝΤΙΠΑΤΡΟΥ

Ἐστηκός τὸ Κίμωνος ἰδὼν πέος, εἶφ' ὁ Πρίηπος·  
“ Οἴμοι, ὑπὸ θνητοῦ λείπομαι ἀθάνατος.”

## 225.—ΣΤΡΑΤΩΝΟΣ

Ἡ κλίη πάσχοντας ἔχει δύο, καὶ δύο δρῶντας,  
οὓς σὺ δοκεῖς πάντας τέσσαρας· εἰσὶ δὲ τρεῖς.  
ἦν δὲ πύθη; πῶς τοῦτο; τὸν ἐν μέσσω δις ἀρίθμει,  
κοινὰ πρὸς ἀμφοτέρους ἔργα σαλευόμενον.

## 226.—ΑΜΜΙΑΝΟΥ

Εἶη σοι κατὰ γῆς κούφη κόνις, οἰκτρὲ Νέαρχε,  
ᾧφρα σε ῥηϊδίως ἐξερύσωσι κύνες.

## 227.—ΤΟΥ ΑΥΤΟΥ

Θάπτον ποιήσει μέλι κάνθαρος ἢ γάλα κώνωψ,  
ἢ σύ τι ποιήσεις, σκορπίος ὦν, ἀγαθόν.  
οὔτε γὰρ αὐτὸς ἔκοντι ποιεῖς, οὔτ' ἄλλον ἀφίης,  
ὡς ἀστήρ Κρονικὸς πᾶσιν ἀπεχθόμενος.

## 228.—ΤΟΥ ΑΥΤΟΥ

Μητέρα τις, πατέρ' ἄλλος ἀπέκτανεν, ἄλλος ἀδελφόν·  
Πωλιανὸς τοὺς τρεῖς, πρῶτος ἀπ' Οἰδίποδος.

## THE SATIRICAL EPIGRAMS

### 223.—MELEAGER

UTRUM futuit Favorinus ambigis ; ne jam ambigas ;  
ipse mihi dixit se futuere proprio ore.

### 224.—ANTIPATER

Viso erecto Cimonis pene dixit Priapus, "Hei mihi!  
a mortali superior immortalis."

### 225.—STRATO

LECTUS patientes duos habet et duos agentes, quos  
tu putas quattuor esse ; et sunt tres. Si vero inter-  
rogaris, qui hoc? bis numera illum qui medius est  
communia utrisque opera agitantem.

### 226.—AMMIANUS

MAY the dust lie light on thee when under earth,  
wretched Nearchus, so that the dogs may easily drag  
thee out.

### 227.—BY THE SAME

SOONER shall a beetle make honey or a mosquito  
milk than thou, being a scorpion, shalt do any good.  
For neither dost thou do good willingly thyself, nor  
dost thou allow another to do it; hated as thou art  
by all like Saturn's star.

### 228.—BY THE SAME

ONE man killed his mother, another his father, a  
third his brother, but Polianus all three, the first  
since Oedipus.

GREEK ANTHOLOGY

229.—ΤΟΥ ΑΥΤΟΥ

Ὅψέ ποθ' ἢ ποδάγρα τὸν ἑαυτῆς ἄξιον εὖρεν,  
ὄν ποδαγραῖν πρὸ ἐτῶν ἄξιον ἦν ἑκατόν.

230.—ΤΟΥ ΑΥΤΟΥ

Μασταύρων ἀφελὼν δύο γράμματα, Μάρκε, τὰ  
πρῶτα,  
ἄξιος εἶ πολλῶν τῶν ὑπολειπομένων.

231.—ΤΟΥ ΑΥΤΟΥ

Θηρίον εἶ παρὰ γράμμα, καὶ ἄνθρωπος διὰ γράμμα·  
ἄξιος εἶ πολλῶν, ὧν παρὰ γράμμα γράφη.

232.—ΚΑΛΛΙΟΤ ΑΡΓΕΙΟΤ

Αἰεὶ χρυσίον ἦσθα, Πολύκριτε· νῦν δὲ πεπωκώς,  
ἔξαπίνης ἐγένου λυσομανές τι κακόν·  
αἰεὶ μοι δοκέεις κακὸς ἔμμεναι. οἶνος ἐλέγχει  
τὸν τρόπον· οὐκ ἐγένου νῦν κακός, ἀλλ' ἐφάνης.

233.—ΛΟΤΚΙΛΛΙΟΤ

Φαῖδρος πραγματικὸς καὶ ζωγράφος ἤρισε Ῥούφος  
τίς θᾶσσον γράφει καὶ τίς ὁμοιότερον.  
ἀλλ' ἐν ὄσφ' Ῥούφος τρίβειν τὰ χρώματ' ἔμελλεν,  
Φαῖδρος ἔγραψε λαβῶν εἰκονικὴν ἀποχὴν.

<sup>1</sup> i.e. many crosses (*stauroi*).

<sup>2</sup> Addressed to Marcos. Take M away and it becomes



## THE SATIRICAL EPIGRAMS

### 229.—BY THE SAME

LATE in the day has the gout found him who deserved it, him who deserved to be gouty a hundred years ago.

### 230.—BY THE SAME

TAKE away, Marcus, the two first letters from Mastauron, and you deserve many of what is left.<sup>1</sup>

### 231.—BY THE SAME

You are a wild beast all but a letter and a man by a letter, and you deserve many of the beasts that you are all but a letter.<sup>2</sup>

### 232.—CALLIAS OF ARGOS

You were always, Polycritus, as good as gold, but now after drinking you have suddenly become a sort of rabid curse. I believe you are always wicked; wine is the test of character; it is not now that you become wicked, but now you have been shown to be so.

### 233.—LUCILIUS

PHAEDRUS the man of business and the painter Rufus contended as to which of them would copy quickest and most truly. But while Rufus was about to mix his paints Phaedrus took and wrote out a renouncement of Rufus' claim faithful as a picture.<sup>3</sup>

*arcos*, a late form of the word *arctos*, "bear." He deserves many bears to tear him in pieces.

<sup>3</sup> i. e. admirably forged. Phaedrus owed Rufus money.

GREEK ANTHOLOGY

234.—ΤΟΥ ΑΥΤΟΥ

Τοὺς πόδας εἰ Κρατερὸς καὶ τὰς χέρας εἶχ' ὀλο-  
κλήρους,  
οὐκ αὖ τὴν κεφαλὴν εἶχε, τοιαῦτα γράφων.

235.—ΔΗΜΟΔΟΚΟΥ

Καὶ τόδε Δημοδόκου· Χίιοι κακοί· οὐχ ὁ μὲν, ὅς δ' οὐ  
πάντες, πλὴν Προκλέους· καὶ Προκλέης δὲ Χίος.

236.—ΤΟΥ ΑΥΤΟΥ

Πάντες μὲν Κίλικες κακοὶ ἀνέρες· ἐν δὲ Κίλιξι  
εἰς ἀγαθὸς Κινύρης, καὶ Κινύρης δὲ Κίλιξ.

237.—ΤΟΥ ΑΥΤΟΥ

Καππαδόκη ποτ' ἔχιδνα κακὴ δάκεν· ἀλλὰ καὶ αὐτὴ  
κάτθανε, γευσαμένη αἵματος ἰοβόλου.

238.—ΤΟΥ ΑΥΤΟΥ

Καππαδόκαι φαῦλοι μὲν αἰεὶ, ζώνης δὲ τυχόντες  
φαιλότεροι, κέρδους δ' εἵνεκα φαιλότατοι.  
ἦν δ' ἄρα δις καὶ τρὶς μεγάλης δράζονται ἀπήνης,  
δὴ ῥα τότε εἰς ὥρας φαιλεπιφαιλότατοι.  
μὴ, λίτομαι, βασιλεῦ, μὴ τετράκις, ὄφρα μὴ αὐτὸς  
κόσμος ὀλισθήσῃ καππαδοκιζόμενος.

<sup>1</sup> Demodocus of Leros lived previously to Aristotle who mentions him. There is another couplet identical with this except that the Leriens are substituted for the Chians and that the saying is attributed to Phocylides. Bentley's para-

## THE SATIRICAL EPIGRAMS

### 234.—BY THE SAME

IF Craterus' feet and hands were sound, his head was not, when he wrote such stuff.

### 235.—DEMODOCUS

THIS, too, is by Demodocus: "The Chians are bad, not one bad and another not, but all bad except Procles, and Procles is a Chian."<sup>1</sup>

### 236.—BY THE SAME

ALL Cilicians are bad men, but among the Cilicians the only good man is Cinyras, and Cinyras is a Cilician.

### 237.—BY THE SAME

AN evil viper once bit a Cappadocian, but it died itself, having tasted the venomous blood.

### 238.—BY THE SAME

THE Cappadocians are always bad, but when they get a belt<sup>2</sup> they are worse, and for the sake of gain they are the worst of all, and if once or twice they get hold of a large carriage<sup>3</sup> they are as bad as bad can be for a year. I implore thee, O King, let it not be four times, lest the whole world slide to ruin, becoming cappadocianified.<sup>4</sup>

phrase, "The Germans in Greek are sadly to seek, Except only Hermann, and Hermann's a German," is well known.

<sup>2</sup> When they became soldiers.

<sup>3</sup> When they hold high office.

<sup>4</sup> The epigram must refer to some Cappadocian who looked forward to a fourth term of office.

## 239.—ΛΟΤΚΙΛΛΙΟΥ

Οὔτε Χίμαιρα τοιοῦτον ἔπνει κακὸν ἢ καθ' Ὀμηρον,  
 οὐκ ἀγέλη ταύρων, ὡς ὁ λόγος, πυρίπνους,  
 οὐ Δῆμνος σύμπασα, καὶ Ἄρπυιῶν τὰ περισσά,  
 οὐδ' ὁ Φιλοκτήτου πούς ἀποσηπόμενος·  
 ὥστε σε παμφηφεὶ νικᾶν, Τελέσιλλα, Χιμαίρας, 5  
 σηπεδόνας, ταύρους, ὄρνεα, Λημνιάδας.

## 240.—ΤΟΥ ΑΥΤΟΥ

Οὐ μόνον αὐτὴ πνεῖ Δημοστρατίς, ἀλλὰ δὴ αὐτῆς  
 τοὺς ὁσμησαμένους πνεῖν πεποίηκε τράγον.

## 241.—ΝΙΚΑΡΧΟΥ

Τὸ στόμα χῶ πρῶκτὸς ταυτόν, Θεόδωρε, σοῦ ὄξει,  
 ὥστε διαγνῶναι τοῖς φυσικοῖς καλὸν ἦν.  
 ἦ γράψαι σε ἔδει ποῖον στόμα, ποῖον ὁ πρῶκτός.  
 νῦν δὲ λαλοῦντός σου <βδεῖν σ' ἐνόμιζον ἐγώ>.

## 242.—ΤΟΥ ΑΥΤΟΥ

Οὐ δύναμαι γνῶναι, πότερον χαίνει Διόδωρος,  
 ἦ βδῆσ'· ἐν γὰρ ἔχει πνεῦμα κάτω καὶ ἄνω.

## 243.—ΤΟΥ ΑΥΤΟΥ

Λούσασθαι πεπόρευται Ὀνήσιμος εἰς βαλανεῖον  
 δωδεκάτῃ δύστρου μηνός, ἐπ' Ἀντιφίλου,  
 παῖδα λιπῶν οἴκοις ἐπιτίθιον, ὃν δύο τέκνων  
 ἄλλων εὐρήσει λουσάμενος πατέρα.

\* \* \* \* \*  
 ἦξειν δ' εἰς ὥρας ἡμῖν γράφει· οἱ βαλανεῖς γὰρ 5  
 εἰς τότε τάσσονται τὴν πυρίαν καθελεῖν.

<sup>1</sup> The women of Lemnos, who had killed their husbands, were afflicted by Venus with an evil odour.

<sup>2</sup> See Vergil, *Aen.* iii. 244.

## THE SATIRICAL EPIGRAMS

### 239.—LUCILIUS

Not Homer's Chimaera breathed such foul breath, not the fire-breathing herd of bulls of which they tell, not all Lemnos<sup>1</sup> nor the excrements of the Harpies,<sup>2</sup> nor Philoctetes' putrefying foot. So that in universal estimation, Telesilla, you surpass Chimeræ, rotting sores, bulls, birds, and the women of Lemnos.

### 240.—BY THE SAME

DEMONSTRATIS not only breathes herself the stink of a he-goat, but makes those who smell her breathe the same.

### 241.—NICARCHUS

YOUR mouth and your breech, Theodorus, smell the same, so that it would be a famous task for men of science to distinguish them. You ought really to write on a label which is your mouth and which your breech, but now when you speak I think you break wind.

### 242.—BY THE SAME

I CAN'T tell whether Diodorus is yawning or has broken wind, for he has one breath above and below.

### 243.—BY THE SAME

ONESIMUS went to the bath to bathe on the twelfth of the month Dystrus in the year of Antiphilus, leaving at home a child at the breast, whom when he has finished bathing he will find to be the father of two other children. . . . He writes us to say he will go again next year, for the bath-men promise to take off the heat then.<sup>3</sup>

<sup>3</sup> The joke is evidently about a bath which it took an enormous time to heat. There appears to be something missing after the second couplet.

GREEK ANTHOLOGY

244.—ΑΔΗΛΟΝ

Ἡγόρασας χαλκοῦν μιλιάριον, Ἡλιοδωρε,  
 τοῦ περὶ τὴν Θράκην ψυχρότερον Βορέου.  
 μὴ φύσα, μὴ κάμνε· μάτην τὸν καπνὸν ἐγείρεις·  
 εἰς τὸ θέρος χαλκῆν βαύκαλιν ἠγόρασας.

245.—ΛΟΥΚΙΛΛΙΟΥ

Οἱ τοῖχοι, Διόφαντε, τὰ κύματα πάντα δέχονται,  
 καὶ διὰ τῶν θυρίδων Ὀκεανὸς φέρεται·  
 δελφίνων δ' ἀγέλαι καὶ Νηρέος ἀγλαὰ τέκνα  
 ἐν τῷ πλοίῳ σου νηχόμενα βλέπεται.  
 ἂν δ' ἀναμείνωμεν, πλεύσει τάχα καὶ τις ἐν ἡμῖν· 5  
 οὐ γὰρ ἔνεστιν ὕδωρ οὐκέτι τῷ πελάγει.

246.—ΤΟΥ ΑΥΤΟΥ

Ἐκ ποίων ἔταμες, Διονύσιε, τὰ ξύλα ταῦτα  
 λατομιῶν; ποίων τὸ σκάφος ἐστὶ μύλων;  
 εἰ γὰρ ἐγὼ τι νοῶ, μολίβου γένος, οὐ δρυὸς ἐστίν,  
 οὐδ' ἐλάτης, μικροῦ ῥιζοβολεῖ τὰ κάτω·  
 καὶ τυχὸν ἐξαπίνης ἔσομαι λίθος· εἶτα, τὸ χεῖρον, 5  
 γράψει μ' ὡς Νιόβην δρᾶμα σαπρὸν Μελίτων.

247.—ΤΟΥ ΑΥΤΟΥ

Ἡ<sup>1</sup> πέλαγος πλέομεν, Διονύσιε, καὶ γεγέμισται  
 τὸ πλοῖον παντὸς πανταχόθεν πελάγους.

<sup>1</sup> εἰ MS.: corr. Boissonade.

<sup>1</sup> The ship is supposed to be speaking.

## THE SATIRICAL EPIGRAMS

### 244.—ANONYMOUS

You bought a brass boiler, Heliodorus, colder than Thracian Boreas. Don't blow the fire, don't put yourself out; it is in vain you stir up the smoke. What you bought was a brass wine-cooler for summer.

### 245.—LUCILIUS

THE sides of the ship, Diophantes, let in all the waves, and through the ports ocean enters; and we see swimming in your ship herds of dolphins and the bright children of Nereus. But if we wait longer someone will soon be sailing inside this our ship, for there is no more water left in the sea.

### 246.—BY THE SAME<sup>1</sup>

FROM what quarry, Dionysius, did you hew these timbers? Of what mill-stones is the ship built? For if I know anything about it, it is a kind of lead, not oak or pine, and the lower part of me is nearly taking root.<sup>2</sup> Perhaps I shall suddenly become a stone, and then the worst of it is Melito will write a rotten drama about me as if I were Niobe.

### 247.—BY THE SAME

OF a truth, Dionysius, we the seas<sup>3</sup> sail, and the ship is full of every sea from all parts. The Adriatic,

<sup>2</sup> Like the Phaeacian ship in the *Odyssey* (xiii. 162) which Poseidon changed into a rock.

<sup>3</sup> πέλαιος may be taken either as accusative or nominative. In the former case the meaning is "we sail the seas," in the latter "we, the seas, are sailing."

GREEK ANTHOLOGY

ἀντλεῖται δ' Ἀδρίας, Τυρρηνικός, Ἴσσικός, Αἴγων·  
 οὐ πλοῖον, πηγὴ δ' Ὠκεανοῦ ξυλίνη.  
 ὀπλίζων, Καῖσαρ· Διονύσιος ἄρχεται ἤδη  
 οὐκέτι ναυκληρεῖν, ἀλλὰ θαλασσοκρατεῖν.

5

248.—BIANOPOΣ

Τὸ σκάφος οὐ βυθὸς εἶλε (πόθεν βυθός; οὐ γὰρ  
 ἔπλωσεν),  
 οὐδὲ Νότος, πρὸ Νότου δ' ὤλετο καὶ πελάγευς.  
 ἤδη γάρ μιν ἄπασαν ἐπὶ ζυγὰ γομφωθείσαν  
 ἤλειφον πεύκης τῇ λιπαρῇ νοτίδι·  
 πίσσα δ' ὑπερβρασθείσα πυρὸς φλογὶ τὴν ἀλί  
 πιστὴν  
 τευχομένην γαίῃ δεῖξεν ἀπιστοτέρην.

5

249.—ΛΟΥΚΙΛΛΙΟΥ

Ἄγρὸν Μηνοφάνης ὠνήσατο, καὶ διὰ λιμὸν  
 ἐκ δρυὸς ἀλλοτρίας αὐτὸν ἀπηγχόνισεν.  
 γῆν δ' αὐτῷ τεθνεῶτι βαλεῖν οὐκ ἔσχον ἄνωθεν,  
 ἀλλ' ἐτάφη μισθοῦ πρὸς τινα τῶν ὁμόρων.  
 εἰ δ' ἔγνω τὸν ἀγρὸν τὸν Μηνοφάνους Ἐπίκουρος,  
 πάντα γέμειν ἀγρῶν εἶπεν ἄν, οὐκ ἀτόμων.

5

250.—ΑΔΕΣΠΟΤΟΝ

Τὸν παχὺν εὖ ἔγραψ' ὁ ζωγράφος· ἀλλ' ἀπόλοιτο,  
 εἰ δύο μισητοὺς ἀνθ' ἑνὸς ὀψόμεθα.

251.—ΝΙΚΑΡΧΟΥ

Δυσκώφῳ δύσκωφος ἐκρίνετο· καὶ πολὺ μᾶλλον  
 ἦν ὁ κριτὴς τούτων τῶν δύο κωφότερος.



## THE SATIRICAL EPIGRAMS

the Tyrrhene Sea, the Gulf of Issa, the Aegean, are running dry. This is no ship, but a wooden fountain of ocean. To arms, Caesar! Dionysius begins already not to command a ship, but to command the seas.

### 248.—BIANOR

It was not the depths that took the ship (how the depths, when she had never sailed?) nor the south wind, but she perished before encountering south wind and sea. Already completely built, even as far as the benches, they were anointing her with the fat juice of the pine; and the pitch, overboiling with the flame of the fire, showed that she, who was being built to serve the sea faithfully, was less faithful to the land.<sup>1</sup>

### 249.—LUCILIUS

MENOPHANES bought a field, and from hunger hanged himself on another man's oak. When he was dead they had no earth to throw over him from above, but he was buried for payment in the ground of one of his neighbours. If Epicurus had known of Menophanes' field he would have said that everything is full of fields, not of atoms.

### 250.—ANONYMOUS

THE artist painted the fat man well, but to Hell with him if we shall look on two guzzlers instead of one.

### 251.—NICARCHUS

A STONE-DEAF man went to law with another stone-deaf man, and the judge was much deafer than the

<sup>1</sup> *i.e.* deceived the expectations of those on the land who were building her.

GREEK ANTHOLOGY

ὦν ὁ μὲν ἀντέλεγεν τὸ ἐνοίκιον αὐτὸν ὀφείλειν  
 μηνῶν πένθ'· ὁ δ' ἔφη νυκτὸς ἀλληλεκέναι.  
 ἐμβλέψας δ' αὐτοῖς ὁ κριτῆς λέγει, "Ἐς τί μάχεσθε; 5  
 μήτηρ ἔσθ' ὑμῶν· ἀμφοτέροι τρέφετε."

G. C. Swayne, in *The Greek Anthology* (Bohn), p. 383;  
 J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 81.

252.—ΤΟΥ ΑΥΤΟΥ

Εἴ με φιλεῖς, μισεῖς με· καὶ εἰ μισεῖς, σὺ φιλεῖς με·  
 εἰ δέ με μὴ μισεῖς, φίλτατε, μὴ με φίλει.

253.—ΛΟΤΚΙΛΛΙΟΥ

Ἐκ ποίων ὁ πατήρ σε δρυῶν τέτμηκεν, Ἄριστων,  
 ἢ ποίων σε μύλου κόψατο λατομιῶν;  
 ἢ γὰρ ἀπὸ δρυὸς ἔσσι παλαιφάτου ἢ ἀπὸ πέτρης  
 ὀρχηστής, Νιόβης ἔμπνοον ἀρχέτυπον·  
 ὥστε με θαυμάζοντα λέγειν, ὅτι "Καὶ σύ τι Λητοῖ 5  
 ἦρισας· οὐ γὰρ ἂν ἦς αὐτομάτως λίθινος."

254.—ΤΟΥ ΑΥΤΟΥ

Πάντα καθ' ἱστορίην ὀρχούμενος, ἐν τὸ μέγιστον  
 τῶν ἔργων παριδὼν ἠνίασας μεγάλως.  
 τὴν μὲν γὰρ Νιόβην ὀρχούμενος, ὡς λίθος ἔστις,  
 καὶ πάλιν ὦν Καπανεύς, ἐξαπίνης ἔπεσες·  
 ἀλλ' ἐπὶ τῆς Κανάκης ἀφυῶς, ὅτι καὶ ξίφος ἦν σοι 5  
 καὶ ζῶν ἐξῆλθες· τοῦτο παρ' ἱστορίην.

<sup>1</sup> Probably to avoid certain dues.

<sup>2</sup> There is a play which cannot be rendered on the two meanings of *philein*, to love and to kiss.

<sup>3</sup> Hom. *Od.* xix. 163.

## THE SATIRICAL EPIGRAMS

pair of them. One of them contended that the other owed him five months' rent, and the other said that his opponent had ground corn at night.<sup>1</sup> Says the judge, looking at them: "Why are you quarrelling? She is your mother; you must both maintain her."

### 252.—BY THE SAME

IF you kiss me you hate me, and if you hate me you kiss me. But if you don't hate me, dear friend, don't kiss me!<sup>2</sup>

### 253.—LUCILIUS

FROM what oak-trees did your father cut you, Aristo, or from what mill-stone quarry did he hew you? For indeed you are a dancer "made of a venerable tree or of stone,"<sup>3</sup> the living original of Niobe; so that I wonder and say: "You, too, must have had some quarrel with Leto, or else you would not have been naturally made of stone."

### 254.—BY THE SAME

You played in the ballet everything according to the story, but by overlooking one very important action you highly displeased us. Dancing the part of Niobe you stood like a stone, and again when you were Capaneus<sup>4</sup> you suddenly fell down. But in the case of Canace<sup>5</sup> you were not clever, for you had a sword, but yet left the stage alive; that was not according to the story.

<sup>4</sup> Who fell from the scaling-ladder struck by lightning at the siege of Thebes.

<sup>5</sup> She killed herself when her incestuous attachment to her brother, Macareus, was discovered.

GREEK ANTHOLOGY

255.—ΠΑΛΛΑΔΑ

Δάφνην καὶ Νιόβην ὠρχήσατο Μέμφις ὁ σιμός,  
ὡς ξύλινος Δάφνην, ὡς λίθινος Νιόβην.

R. Garnett, *A Chaplet from the Greek Anthology*, cxxxi.

256.—ΛΟΥΤΚΙΛΛΙΟΥ

Λούεσθαί σε λέγουσι πολὺν χρόνον, Ἡλιοδώρα,  
γραιῖαν ἐτῶν ἑκατὸν μὴ καταλυομένην.  
πλὴν ἔγνωκα τίνος ποιεῖς χάριν· ὡς ὁ παλαιὸς  
ἐλπίζεις Πελίας ἐψομένη νεάσαι.

257.—ΤΟΥ ΑΥΤΟΥ

Ἐρμογένη τὸν ἰατρὸν ἰδὼν Διόφαντος ἐν ὕπνοις  
οὐκέτ' ἀνηγέρθη, καὶ περίαμμα φέρων.

*cp.* Martial vi. 53.

258.—ΤΟΥ ΑΥΤΟΥ

Τῷ Πίσης μεδέοντι τὸ κρανίον Αὔλος ὁ πύκτης,  
ἐν καθ' ἐν ἀθροίσας ὀστέον, ἀντίθεται.  
σωθεῖς δ' ἐκ Νεμέας, Ζεῦ δέσποτα, σοὶ τάχα θήσει  
καὶ τοὺς ἀστραγάλους τοὺς ἔτι λειπομένους.

259.—ΤΟΥ ΑΥΤΟΥ

Θεσσαλὸν ἵππον ἔχεις, Ἐρασίστρατε, ἀλλὰ σαλεύσαι  
οὐ δύνατ' αὐτὸν ὅλης φάρμακα Θεσσαλίας,  
ὄντως δούριον ἵππον, ὃν εἰ Φρύγες εἴλκον ἅπαντες  
σὺν Δαναοῖς, Σκαιὰς οὐκ ἂν ἐσῆλθε πύλας·  
ὃν στήσας ἀνάθημα θεοῦ τίνος, εἰ προσέχεις μοι,  
τὰς κριθὰς ποίει τοῖς τεκνίοις πτισάνην.

## THE SATIRICAL EPIGRAMS

### 255.—PALLADAS

SNUB-NOSED Memphis danced the parts of Daphne<sup>1</sup> and Niobe, Daphne as if he were wooden, and Niobe as if he were of stone.

### 256.—LUCILIUS

THEY say you spend a long time in the bath, Heliodora, an old woman of a hundred not yet retired from the profession. But I know why you do it. You hope to grow young, like old Pelias, by being boiled.

### 257.—BY THE SAME

DIOPHANTUS saw Hermogenes the doctor in his sleep and never woke up again, although he was wearing an amulet.

### 258.—BY THE SAME

AULUS the boxer dedicates to the Lord of Pisa<sup>2</sup> his skull, having collected the bones one by one. And if he escapes from Nemea, Lord Zeus, he will perchance dedicate to thee also the vertebrae he still has left.

### 259.—BY THE SAME

You have a Thessalian horse, Erasistratus, but all the magic of Thessaly cannot make him stir; truly a wooden horse which would never have got through the Scaean gates, if all the Trojans and Greeks together had dragged it. If you take my advice, put him up as a votive statue to some god and make his barley into gruel for your children.

<sup>1</sup> Changed into a laurel tree.      <sup>2</sup> The Olympian Zeus.

GREEK ANTHOLOGY

260.—ΑΔΗΛΟΝ

Τοῦτο τὸ “οὐλεύειν” εἶχες πάλαι, ἀλλὰ τὸ Βῆτα  
οὐκ ἐπιγινώσκω· Δέλτα γὰρ ἐγράφετο.

261.—ΑΔΗΛΟΝ

Τῖος Πατρικίου μάλα κόσμιος, ὃς διὰ Κύπριν  
οὐχ ὀσίην ἐτάρους πάντα ἀποστρέφεται.

262.—ΑΔΗΛΟΝ

Αἰθερίην διὰ νύκτα νέοι κατάγουσι Σελήνην  
ἦθεοι Φαρίης ἄνδιχα τεμνομένην.

263.—ΠΑΛΛΑΔΑ

Παύλῳ κωμῳδῶ κατ' ὄναρ στὰς εἶπε Μένανδρος·  
“Οὐδὲν ἐγὼ κατὰ σοῦ, καὶ σὺ κακῶς με λέγεις.”

264.—ΛΟΤΚΙΛΛΙΟΥ

Ποιήσας δαπάνην ἐν ὕπνοις ὁ φιλάργυρος “Ερμῶν  
ἐκ περιωδυνίας αὐτὸν ἀπηγχόνησεν.

265.—ΤΟΥ ΑΥΤΟΥ

Εἰ μὲν ἐπ' ἀττελάβους ἄγεται στρατός, ἢ κυνομυίας,  
ἢ μύας, ἢ ψυλλῶν ἵππικὸν ἢ βατράχων,  
Γαίῃ, καὶ σὺ φοβοῦ μὴ καὶ σέ τις ἐγκαταλέξῃ,  
ὡς ἂν τῆς τούτων ἄξιον ὄντα μάχης.  
εἰ δ' ἀρετῆς ἀνδρῶν ἄγεται στρατός, ἄλλο τι παῖζε·<sup>5</sup>  
Ῥωμαίοις δ' οὐδεὶς πρὸς γεράνους πόλεμος.

<sup>1</sup> *cp.* No. 337.

<sup>2</sup> Selene (Moon) was the name of a courtesan. The words may mean “bring down the half-moon by magic,” but as applied to Selene they have an improper meaning.

## THE SATIRICAL EPIGRAMS

### 260.—ANONYMOUS<sup>1</sup>

THIS Ouleuein you had long ago, but I don't recognise the "b" (*bouleuein*, to be a senator), for it used to be written "d" (*douleuein*, to be a slave).

### 261.—ANONYMOUS

PATRICIUS' son is very well behaved, as he avoids all his fellows because of impure indulgence.

### 262.—ANONYMOUS

THE young men of Alexandria bring down Selene<sup>2</sup> divided in two in the ethereal night.

### 263.—PALLADAS

MENANDER, standing over the comedian Paulus in his sleep, said: "I never did you any harm, and you speak me ill."

### 264.—LUCILIUS

HERMON the miser, having spent money in his sleep, hanged himself from vexation.

### 265.—BY THE SAME

IF an army is being led against locusts, or dog-flies, or mice, or the cavalry of fleas or frogs, you too should be afraid, Gaius, of someone enrolling you as being worthy of fighting with such foes. But if an army of brave men is being despatched, amuse yourself with something else; but the Romans do not fight against cranes.<sup>3</sup>

<sup>3</sup> *i.e.* the Romans are not like the Pygmies, who made war on cranes, so there is no chance of their requiring your services.

GREEK ANTHOLOGY

266.—ΤΟΥ ΑΥΤΟΥ

Ψευδὲς ἔσοπτρον ἔχει Δημοσθενίς· εἰ γὰρ ἀληθὲς  
ἔβλεπεν, οὐκ ἂν ὄλωσ ἤθελεν αὐτὸ βλέπειν.

267.—ΑΔΗΛΟΝ

Κερκίδος οὐ χρήζεις ὁ λογιστικός, οὐδὲ μέλει σοι·  
καὶ γὰρ ἀβασκάντως ῥίνα τρίπηχυν ἔχεις.

268.—ΑΛΛΟ

Οὐ δύναται τῇ χειρὶ Πρόκλος τὴν ῥίην ἀπομύσσειν·  
τῆς ῥινὸς γὰρ ἔχει τὴν χέρα μικροτέραν·  
οὐδὲ λέγει Ζεῦ σῶσον ἐὰν πταρῆ· οὐ γὰρ ἀκούει  
τῆς ῥινός· πολὺ γὰρ τῆς ἀκοῆς ἀπέχει.

269.—ΑΔΗΛΟΝ

Ὁ τοῦ Διὸς παῖς καλλίνικος Ἡρακλῆς  
οὐκ εἰμὶ Λούκιος, ἀλλ' ἀναγκάζουσί με.

270.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Ἀναστασίου βασιλέως ἐν τῷ Εὐρίπω  
Εἰκόνα σοι, βασιλεῦ κοσμοφθόρε, τήνδε σιδήρου  
ἄνθεσαν, ὡς χαλκοῦ πολλὸν ἀτιμοτέραν,  
ἀντὶ φόνου, πενίης τ' ὀλοῆς, λιμοῦ τε, καὶ ὀργῆς,  
οἷς πάντα φθείρεις ἐκ φιλοχρημοσύνης.

<sup>1</sup> A lampoon on a statue of Hercules from which Commodus had removed the head and substituted his own, inscribing it "Lucius Commodus Hercules."



## THE SATIRICAL EPIGRAMS

266.—BY THE SAME

DEMOSTHENIS has a lying mirror, for if she saw the truth she would not want to look into it at all.

267.—ANONYMOUS

You, Mathematician, don't require a measuring rod, and it is no concern of yours, for you have a nose three cubits long which no one grudges you.

268.—ANONYMOUS

PROCLUS cannot wipe his nose with his hand, for his arm is shorter than his nose; nor does he say "God preserve us" when he sneezes, for he can't hear his nose, it is so far away from his ears.

269.—ANONYMOUS

I "VICTORIOUS Heracles the son of Zeus" am not Lucius but they compel me to be so.<sup>1</sup>

270.—ANONYMOUS

*On a Statue of the Emperor Anastasius on the Euripus.*<sup>2</sup>

KING, destroyer of the world, they set up this iron statue of thee as being much less precious than bronze, in return for the bloodshed, the fatal poverty and famine and wrath, by which thou destroyest all things owing to thy avarice.

<sup>2</sup> A place in the Circus at Constantinople so called.

GREEK ANTHOLOGY

271.—ΑΛΛΟ

Ἐγγύθι τῆς Σκύλλης χαλεπὴν στήσαντο Χάρυβδι,  
 ἄγριον ὠμηστὴν τοῦτον Ἀναστάσιον.  
 δείδιθι καὶ σύ, Σκύλλα, τεαῖς φρεσί, μὴ σέ καὶ αὐτὴν  
 βρώξῃ, χαλκείην δαίμονα κερματίσας.

272.—ΑΔΗΛΟΝ

Εἰς κιναιίδους

Ἄνερας ἠρνήσαντο, καὶ οὐκ ἐγένοντο γυναῖκες·  
 οὔτ' ἄνδρες γεγάασιν, ἐπεὶ πάθον ἔργα γυναικῶν·  
 οὔτε γυναῖκες ἔασιν, ἐπεὶ φύσιν ἔλλαχον ἀνδρῶν.  
 ἀνέρες εἰσὶ γυναιξί, καὶ ἀνδράσιν εἰσὶ γυναῖκες.

273.—ΑΔΗΛΟΝ

Χωλὸν ἔχεις τὸν νοῦν, ὡς τὸν πόδα· καὶ γὰρ ἀληθῶς  
 εἰκόνα τῶν ἐντὸς σὴ φύσις ἐκτὸς ἔχει.

274.—ΛΟΤΚΙΑΝΟΥ

Εἰπέ μοι εἰρομένῳ, Κυλλήνιε, πῶς κατέβαινε  
 Λολλιανοῦ ψυχὴ δῶμα τὸ Φερσεφόνης;  
 θαῦμα μὲν, εἰ σιγῶσα· τυχὸν δέ τι καὶ σέ διδάσκει  
 ἤθελε. φεῦ, κείνου καὶ νέκυν ἀντιάσαι.

275.—ΑΠΟΛΛΩΝΙΟΥ ΓΡΑΜΜΑΤΙΚΟΥ

Καλλίμαχος τὸ κάθαρμα, τὸ παίγνιον, ὁ ξύλινος νοῦς  
 αἴτιος ὁ γράψας Αἴτια Καλλίμαχος.

<sup>1</sup> There must have actually been a statue of Scylla at the place.

<sup>2</sup> Callimachus' chief poem, of which we now possess portions, was so called. I think this distich was very pro-

## THE SATIRICAL EPIGRAMS

### 271.—ANONYMOUS

NIGH to Scylla<sup>1</sup> they set up cruel Charybdis, this savage ogre Anastasius. Fear in thy heart, Scylla, lest he devour thee too, turning a brazen goddess into small change.

### 272.—ANONYMOUS

#### *On Cinaedi*

THEY denied their manhood and did not become women, nor were they born men, as they have suffered what women do; nor are they women, since a man's nature was theirs. They are men to women and women to men.

### 273.—ANONYMOUS

YOUR mind is as lame as your foot, for truly your nature bears outside the image of what is inside.

### 274.—LUCIAN

TELL me, I ask you, Hermes, how did the soul of Lollianus go down to the house of Persephone? If in silence, it was a marvel, and very likely he wanted to teach you also something. Heavens, to think of meeting that man even when one is dead!

### 275.—APOLLONIUS (RHODIUS)

CALLIMACHUS the outcast, the butt, the wooden head! The origin is Callimachus who wrote the *Origins*.<sup>2</sup>

bably written by Apollonius in the margin of an alphabetical dictionary in which stood κάλλυσμα· τὸ κάθαμα· κ . . . τὸ παίγιον· καλόπους· ὁ ξύλινος πούς. This gives it more point.

GREEK ANTHOLOGY

276.—ΛΟΥΚΙΛΛΙΟΥ

Εἰς φυλακὴν βληθεὶς ποτε Μάρκος ὁ ἀργός, ἔκοντί,  
οὐκ ἔω ἐξελθεῖν, ὠμολόγησε φόνον.

277.—ΤΟΥ ΑΥΤΟΥ

Τῆς νυκτὸς τροχάσας ἐν ὕπνοις ποτὲ Μάρκος ὁ ἀργός,  
οὐκέτ' ἐκοιμήθη μὴ πάλι που τροχάσῃ.

278.—ΤΟΥ ΑΥΤΟΥ

Εἰς γραμματικὸν κερασφόρον

Ἐξω παιδεύεις Πάριδος κακὰ καὶ Μενελάου,  
ἔνδον ἔχων πολλοὺς σῆς Ἑλένης Πάριδας.

279.—ΤΟΥ ΑΥΤΟΥ

Οὐδεὶς γραμματικῶν δύναταί ποτε <ἄρτιος> εἶναι,  
ὀργήν, καὶ μῆνιν, καὶ χόλον εὐθύς ἔχων.

280.—ΠΑΛΛΑΔΑ

Βέλτερον Ἡγέμονος ληστοκτόνου ἐς κρίσιν ἐλθεῖν,  
ἢ τοῦ χειρουργοῦ Γενναδίου παλάμας.  
ὅς μὲν γὰρ φονέας ὀσίως στυγέων κατατέμνει·  
ὅς δὲ λαβῶν μισθοὺς εἰς αἴδην κατάγει.

281.—ΤΟΥ ΑΥΤΟΥ

Εἰς Μάγνον ἰατροσοφιστήν

Μάγνος ὄτ' εἰς Ἀἴδην κατέβη, τρομέων Ἀἰδωνεὺς  
εἶπεν· “Ἀναστήσων ἤλυθε καὶ νέκυας.”

## THE SATIRICAL EPIGRAMS

### 276.—LUCILIUS

INDOLENT Marcus once, when cast into prison, confessed to a murder of his own accord, being too lazy to come out.

### 277.—BY THE SAME

LAZY Marcus, having once run in his sleep, never went to sleep again lest he should chance to run once more.

### 278.—BY THE SAME

#### *On a Cuckold Grammarian*

OUTSIDE you teach the woes of Paris and Menelaus, having at home plenty of Parises for your Helen.

### 279.—BY THE SAME

NONE of the grammarians can ever be moderate, as from the very beginning he has wrath, and spite, and bile.<sup>1</sup>

### 280.—PALLADAS

BETTER to be judged by Hegemon, the slayer of robbers, than to fall into the hands of the surgeon Gennadius. For he executes murderers in just hatred, but Gennadius takes a fee for sending you down to Hades.

### 281.—BY THE SAME

#### *On Magnus the Expert Physician*

WHEN Magnus went down to Hades, Pluto trembled and said: "He has come to set the dead, too, on their legs."

<sup>1</sup> Alluding to the opening of the *Iliad*.

GREEK ANTHOLOGY

282.—ΑΛΛΟ

Τοὺς καταλείψαντας γλυκερὸν φάος οὐκέτι θρηνώ,  
τοὺς δ' ἐπὶ προσδοκίῃ ζῶντας αἰεὶ θανάτου.

W. Cowper, *Works* (Globe ed.), p. 501.

283.—ΠΑΛΛΑΔΑ

Εἰς Δαμόνικον ὑπαρχον

Πολλοὶ πολλὰ λέγουσιν, ὅμως δ' οὐ πάντα δύνανται  
ῥήμασιν ἐξειπεῖν ρεύματα σῶν παθῶν·

ἐν δ' ἐπὶ σοῦ παράδοξον ἐθαυμάσαμεν καὶ ἄπιστον,  
δάκρυα πῶς κλέπτων εἶχες ἐτοιμότατα.

Χαλκίδος ἐκ γαίης ἀπεχάλκισε τὴν πόλιν ἡμῶν, 5  
κλέπτων, καὶ κλέπτων δάκρυσι κερδαλέοις.

284.—ΤΟΥ ΑΥΤΟΥ

Ἐκ γῆς Λωτοφάγων μέγας ὄρχαμος ἦλθε Λυκάων  
Χαλκίδος ἐκ γαίης ἀντιοχευόμενος.

285.—ΤΟΥ ΑΥΤΟΥ

Θηλυφανὲς παράδοξον ἐθαυμάσαμεν πάθος ἄλλο·  
ἔκλαιεν κλέπτων, κλεπτομένους ἐλεῶν,  
ὅς κλέπτων ἠγνευε, καὶ ἀγνεύων ἀπεσύλα,  
μηδὲν ἔχων καθαρὸν, μηδὲ τὸ σῶμα ρύπου.

---

<sup>1</sup> Chalcis in Euboea. Here it probably only means the Brazen land or the land of Avarice, for which the Chalcidians were famous. We need not suppose that this magistrate was a native of Chalcis. In the next epigram he is said to

## THE SATIRICAL EPIGRAMS

### 282.—ANONYMOUS

I LAMENT no longer those who have left the sweet daylight, but those who ever live in expectation of death.

### 283.—PALLADAS

#### *On Demonicus the Prefect*

MANY people say many things, but yet they cannot express in words all the currents of your vices. But there is one strange and incredible thing I marvelled at in you: how, while you were stealing, you had tears ready to hand. Coming from the land of Chalcis<sup>1</sup> he deprived our city of brass, stealing and stealing with profitable tears.

### 284.—BY THE SAME

#### *On the Same*

FROM the land of the Lotophagi came the great leader Lycaon, from the land of Chalcis contrario more fututus.<sup>2</sup>

### 285.—BY THE SAME

#### *On the Same*

WE marvelled at another strange, effeminate characteristic. He wept while stealing, pitying those he was robbing; he who, while robbing, observed ceremonial purity, and while thus affecting purity went on despoiling, a man with nothing clean about him, not even his person free of dirt.

come also from the Lotos-eaters' land, which was placed in North Africa.

<sup>2</sup> In the last word there is a play on Antioch. The prefect is here, I suppose, called Lycaon as being wolfish.

GREEK ANTHOLOGY

286.—ΤΟΥ ΑΥΤΟΥ

Οὐδέν γυναικὸς χεῖρον, οὐδὲ τῆς καλῆς·  
 δούλου δὲ χεῖρον οὐδέν, οὐδὲ τοῦ καλοῦ·  
 χρῆξεις ὅμως οὖν τῶν ἀναγκαίων κακῶν.  
 εὖνουν νομίζεις δούλον εἶναι δεσπότη;  
 καλὸς δ' ἂν εἶη δούλος ὁ τὰ σκέλη κλάσας.

287.—ΤΟΥ ΑΥΤΟΥ

Ὁ τὴν γυναῖκα τὴν ἄμορφον δυστυχῶν,  
 λύχνους ἀνάψας ἐσπέρας σκότος βλέπει.

288.—ΤΟΥ ΑΥΤΟΥ

Κουρεὺς καὶ ραφιδεὺς κατεναντίον ἦλθον ἀγῶνος,  
 καὶ τάχα νικῶσιν τὸ ξυρὸν αἱ ραφίδες.

289.—ΤΟΥ ΑΥΤΟΥ

ὦ τῆς ταχίστης ἀρπαγῆς τῆς τοῦ βίου·  
 ἀνὴρ δανειστής, τῶν χρόνων γλύφων τόκους,  
 τέθνηκεν εὐθὺς ἐν ῥοπῆς καιρῷ βραχεῖ,  
 ἐν δακτύλοισι τοὺς τόκους σφίγγων ἔτι.

290.—ΤΟΥ ΑΥΤΟΥ

Δακτυλικὴν ψῆφόν τις ἔχων πέρι δάκτυλα χειρῶν  
 ψῆφω τοῦ θανάτου προῦλαβεν εἰς αἶδην.  
 ζῆ δ' ἡ ψῆφος νῦν τοῦ ψηφίζοντος ἐρήμη,  
 ψυχῆς ἀρπαγίμης ἔνθεν ἐλαυνομένης.

<sup>1</sup> A verse of Menander's.

<sup>2</sup> And consequently was incapable of doing any mischief.

<sup>3</sup> He seems to be ridiculing a barber whose razors were blunt.

<sup>4</sup> He must have been counting out the money with his left hand and marking down the amount with his right.



## THE SATIRICAL EPIGRAMS

### 286.—BY THE SAME

“NOTHING is worse than a woman, even a good one”;<sup>1</sup> and nothing is worse than a slave, even a good one. But still one requires necessary evils. Do you suppose a slave bears his master affection? A good slave would be he who broke both his legs.<sup>2</sup>

### 287.—BY THE SAME

HE who is cursed with an ugly wife sees darkness when he lights the lamps in the evening.

### 288.—BY THE SAME

A BARBER and a tailor came to blows with each other, and soon the needles got the better of the razor.<sup>3</sup>

### 289.—BY THE SAME

O SWIFTEST ravishment of life! A money-lender, while marking down on his tablets the interest of years, died instantly in the space of a moment, still grasping his interest in his fingers.<sup>4</sup>

### 290.—BY THE SAME

ONE holding in his fingers a reckoning counter for the fingers went by the counter-vote<sup>5</sup> of death in double-quick time to Hades. The counter now lives bereaved of the reckoner, whose soul is rapidly driven from hence.<sup>6</sup>

<sup>1</sup> There is a play on the two senses of *psephos*, “vote” and “counter.”

<sup>2</sup> This epigram seems to refer to the same incident as the preceding, but is very obscure. Palladas evidently uses *δακτυλική ψήφος* in some sense that eludes us. What, again, is the point of his saying that the counter (or vote) is alive?

GREEK ANTHOLOGY

291.—ΤΟΥ ΑΥΤΟΥ

Τί ὠφέλησας τὴν πόλιν στίχους γράφων,  
 χρυσὸν τοσοῦτον λαμβάνων βλασφημίας,  
 πωλῶν ἰάμβους, ὡς ἔλαιον ἔμπορος;

292.—ΤΟΥ ΑΥΤΟΥ

Εἰς τινα φιλόσοφον γενόμενον ὑπαρχον πόλεως ἐπὶ  
 Βαλεντινιανοῦ καὶ Βάλεντος

Ἄντυγος οὐρανής ὑπερήμενος, ἐς πόθον ἦλθες  
 ἄντυγος ἀργυρέης· αἰσχος ἀπειρέσιον·  
 ἦσθά ποτε κρείσσων· αὐθις δ' ἐγένου πολὺ χείρων.  
 δεῦρ' ἀνάβηθι κάτω· νῦν γὰρ ἄνω κατέβης.

293.—ΤΟΥ ΑΥΤΟΥ

Ἴππον ὑποσχόμενός μοι Ὀλύμπιος ἤγαγεν οὐράν,  
 ἧς ὀλιγοδρανέων ἵππος ἀπεκρέματο.

294.—ΛΟΤΚΙΛΛΙΟΥ

Πλούτων μὲν πλουτοῦντος ἔχεις, ψυχὴν δὲ πένητος,  
 ὧ τοῖς κληρονόμοις πλούσιε, σοὶ δὲ πένης.

295.—ΤΟΥ ΑΥΤΟΥ

Εἴ τιν' ἔχεις Διόνυσον ἐνὶ μεγάροισι τεοῖσι,  
 τὸν κισσὸν ἀφελών, θριδάκων φύλλοις στεφάνωσον.

<sup>1</sup> i.e. the official carriage.

<sup>2</sup> The last line is merely a very frigid repetition of the opinion that the philosopher (by some said to be Themistius) demeaned himself by accepting office.

## THE SATIRICAL EPIGRAMS

### 291.—BY THE SAME

WHAT good do you do to the city by writing verses, getting so much gold for your slanders, selling iambic verses as a shopman sells oil?

### 292.—BY THE SAME

*On a certain Philosopher who became Prefect of Constantinople in the reign of Valentinian and Valens*

THOU, seated above the heavenly wheel, hast desired a silver wheel.<sup>1</sup> Oh, infinite shame! Erst thou wast of higher station and hast straight become much lower. Ascend hither to the depths; for now thou hast descended to the heights.<sup>2</sup>

### 293.—BY THE SAME

OLYMPIUS promised me a horse, but brought me a tail from which hung a horse at its last gasp.

### 294.—LUCILIUS

THOU hast the wealth of a rich man, but the soul of a pauper, thou who art rich for thy heirs and poor for thyself.

### 295.—BY THE SAME

If thou hast any Dionysus in thy house, take off the ivy from his head and crown him with lettuce leaves.<sup>3</sup>

<sup>3</sup> Addressed to a man who had given him bad wine. Lettuce, I suppose, because the wine was like vinegar. *cp.* No. 396.

GREEK ANTHOLOGY

296.—ΤΙΜΩΝΟΣ

Eis Kleánthēn

Τίς δ' οὔτος κτίλος ὡς ἐπιπωλεῖται στίχας ἀνδρῶν;  
μωλύτης, ἐπέων λίθος Ἄσσιος, ὄλμος ἄτολμος.

297.—ΑΔΗΛΟΝ

Eis gynáika methustrída

- a. Πῶς φιλέεις, ὦ μήτερ, ἐμοῦ πλέον υἱέος οἶνον;  
δὸς πιέειν οἴνοιο, ἐπεὶ γάλα τὸ πρὶν ἔδωκας.  
β. ὦ παῖ, σὴν μὲν δίψαν ἐμὸν γάλα τὸ πρὶν ἔπαυσε  
νῦν ἴθι πίνε ὕδωρ, καὶ παύεο δίψαν ἐοῖο.

298.—ΑΛΛΟ

Δέρκεο πῶς διψῶν υἱὸς χέρα μητέρι τείνει  
ἢ δὲ γυνή, ἄτε πᾶσα γυνή, κεκρατημένη οἴνω,  
ἐν λαγύνῳ πίνουσα, τὸδ' ἔννεπε λοξὸν ἰδοῦσα·  
“ Ἐκ βρόχθου ὀλίγοιο τί σοι δῶ, τέκνον ἐμεῖο;  
ξέστας γὰρ τριάκοντα μόνους λάγυνός γ' ὄδε χωρεῖ.”

“ Μήτηρ, μητριῆς χαλεπὸν τρόπον ἀνικρατοῦσα,  
ἀμπέλου ἠδυτάτης τάδε δάκρυα δός μοι ἀφύσσειν.”

“ Μήτηρ ἐμή, δύσμητερ, ἀπηνέα θυμὸν ἔχουσα,  
εἰ φιλέεις με τὸν υἱά, δίδου μέ τι τυτθὸν ἀφύσσειν.”

299.—ΠΑΛΛΑΔΑ

Ἵβρίζεις· τί τὸ θαῦμα; τί δυσχερές; ἀλλὰ φέρω σε  
τῶν γὰρ ὑβρίζόντων ἢ θρασύτης κόλασις.

THE SATIRICAL EPIGRAMS

296.—TIMON

*On Cleanthes the Philosopher*

WHO is this who like a ram stalks through the ranks of men, a slow-coach, an Assian mill-stone of words, a spiritless block?

297.—ANONYMOUS

*On a Tippling Old Woman*<sup>1</sup>

A. How is it, mother, that thou lovest wine more than me, thy son? Give me wine to drink since once thou didst give me milk. B. My son, my milk once stilled thy thirst, but now drink water and still thy own thirst.

298.—ANONYMOUS

SEE how the son athirst reaches out his hand to his mother, and the woman, being a thorough woman, overcome by wine, drinking from a jar, spoke thus, looking askance: "How shall I give thee to drink, my son, from a little droppie, for this jar holds but thirty pints."

"Mother, who hast rather the harsh nature of a step-mother, give me to quaff these tears of the sweetest vine."

"Mother, evil mother, pitiless at heart, if thou lovest me, thy son, give me but a little to quaff."

299.—PALLADAS

THOU waxest wanton! What wonder? Does it distress me? No, I bear with thee. For the boldness of the wanton is their punishment.

<sup>1</sup> These and the following verses (No. 298) seem to have been inspired by a picture.

GREEK ANTHOLOGY

300.—ΤΟΥ ΑΥΤΟΥ

Πολλὰ λαλεῖς, ἄνθρωπε, χαμαὶ δὲ τίθη μετὰ μικρόν.  
σίγα, καὶ μελέτα ζῶν ἔτι τὸν θάνατον.

301.—ΤΟΥ ΑΥΤΟΥ

Ἥλιος ἀνθρώποις αὐγῆς θεός· εἰ δὲ καὶ αὐτὸς  
ὑβριζεν φαίνων, οὐδὲ τὸ φῶς ἐπόθουν.

302.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἐμέ, τὴν πενίην δὲ καθύβρισας· εἰ δὲ καὶ ὁ Ζεὺς  
ἦν ἐπὶ γῆς πτωχός, καὐτὸς ἔπασχεν ὑβριν.

303.—ΤΟΥ ΑΥΤΟΥ

Εἰ πένομαι, τί πάθω; τί με μισεῖς οὐκ ἀδικοῦντα;  
πταισμα τόδ' ἐστὶ Τύχης, οὐκ ἀδίκημα τρόπων.

304.—ΤΟΥ ΑΥΤΟΥ

Πάντες μὲν δειλοὶ καὶ ἀλαζόνες εἰσί, καὶ εἴ τι  
ἐν τοῖς ἀνθρώποις ἄλλο πέφυκε πάθος·  
ἀλλ' ὁ λογισμὸν ἔχων τῷ πλησίον οὐκ ἀναφαίνει,  
ἔνδον ἀποκρύπτων τῇ συνέσει τὸ πάθος.  
σῆς δὲ θύρα ψυχῆς ἀναπέπταται· οὐδένα λήθεις  
οὔτε καταπτήσων, οὔτε θρασυνόμενος.

305.—ΤΟΥ ΑΥΤΟΥ

Τέκνον ἀναιδείης, ἀμαθέστατε, θρέμμα μορίης,  
εἰπέ, τί βρενθύη μηδὲν ἐπιστάμενος;

## THE SATIRICAL EPIGRAMS

### 300.—BY THE SAME

THOU speakest much, O man, but in a little thou shalt be laid on the ground. Silence ' and while thou yet livest meditate on death.

### 301.—BY THE SAME

THE Sun to men is the god of light, but if he too were insolent to them in his shining, they would not desire even light.

### 302.—BY THE SAME

THOU hast not insulted me, but my poverty; but if Zeus dwelt on earth in poverty, he himself also would have suffered insult.

### 303.—BY THE SAME

IF I am poor, what shall it harm me? Why dost thou hate me who do no wrong? This is the fault of Fortune, not a vice of character.

### 304.—BY THE SAME

ALL are cowards and braggarts and whatever other fault there may be among men, yet he who has reason does not expose his fault to his neighbour, but in his wisdom hides it within. But thy soul's door is flung wide open, and it is evident to all when thou crouchest in terror or art too brazen.

### 305.—BY THE SAME

CHILD of shamelessness, most ignorant of men, nursling of folly, tell why dost thou hold thy head high, knowing nothing? Among the grammarians

ἐν μὲν γραμματικοῖς ὁ πλατωνικός· ἂν δὲ Πλά-  
τωνος  
δόγματά τις ζητῇ, γραμματικὸς σὺ πάλιν.  
ἐξ ἑτέρου φεύγεις ἐπὶ θάτερον· οὔτε δὲ τέχνην  
οἶσθα γραμματικὴν, οὔτε πλατωνικὸς εἶ.

## 306.—ΤΟΥ ΑΥΤΟΥ

Ἄν μετ' Ἀλεξάνδρειαν ἐς Ἀντιόχειαν ἀπέλθης,  
καὶ μετὰ τὴν Συρίην Ἰταλίας ἐπιβῆς,  
τῶν δυνατῶν οὐδεὶς σε γαμήσει· τοῦτο γὰρ αἰεὶ  
οἰομένη πηδᾶς εἰς πόλιν ἐκ πόλεως.

## 307.—ΤΟΥ ΑΥΤΟΥ

Τίον ἔχεις τὸν Ἐρωτα, γυναῖκα δὲ τὴν Ἀφροδίτην  
οὐκ ἀδίκως, χαλκεῦ, τὸν πόδα χωλὸν ἔχεις.

## 308.—ΛΟΥΚΙΛΛΙΟΥ

Τὸν πόδα τῇ βελόνῃ τρυπῶν Κλεόνικος ὁ λεπτός,  
αὐτὸς ἐτρύπησεν τῷ ποδὶ τὴν βελόνην.

## 309.—ΤΟΥ ΑΥΤΟΥ

Θαρσύμαχε, πλοῦτον πολλὴν ὤλεσας ἐξ ἐπιβουλῆς,  
εἰς οὐδὲν δ' ἦκεις ἄθλιος ἐξαπίνης,  
φεισάμενος, δανίσας, τοκίσας τόκον, ὑδροποτήσας,  
πολλάκι μηδὲ φαγῶν, ὥστε τι πλεῖον ἔχειν.  
ἀλλ' εἴ μοι λογίσαιο τὸ πεινῆν καὶ τότε καὶ νῦν,  
οὐδὲν ἔλαττον ἔχεις ὧν τότ' ἔδοξας ἔχειν.

## 310.—ΤΟΥ ΑΥΤΟΥ

Ἠγόρασας πλοκάμους, φύκος, μέλι, κηρόν, ὀδόντας  
τῆς αὐτῆς δαπάνης ὄψιν ἂν ἠγόρασας.



## THE SATIRICAL EPIGRAMS

thou art the Platonist, and if anyone enquire as to Plato's doctrines thou art again a grammarian. From one thing thou takest refuge in another, and thou neither knowest the Art of Grammar nor art thou a Platonist.

### 306.—BY THE SAME

THOUGH you leave Alexandria for Antioch, and after Syria land in Italy, no man in power will ever wed you. The fact is you always are fancying that some one will, and therefore skip from city to city.

### 307.—BY THE SAME

YOUR SON is called Eros and your wife Aphrodite, and so, blacksmith, it is quite fair you should have a lame leg.<sup>1</sup>

### 308.—LUCILIUS

LEAN Cleonicus, making a hole in his foot with the needle, himself made a hole in the needle with his foot.<sup>2</sup>

### 309.—BY THE SAME

THRASYMACHUS, you lost great wealth by a plot, and, poor fellow, you have suddenly come to naught after all your economising, lending, exacting interest, drinking water, often not even eating, so as to have a little more money. But if you calculate what starvation was then and what it is now, you have no less now than you then seemed to have.

### 310.—BY THE SAME

You bought hair, rouge, honey, wax, and teeth. For the same outlay you might have bought a face.

<sup>1</sup> *i.e.* like Hephaestus.

<sup>2</sup> *cp.* No. 102.

GREEK ANTHOLOGY

311.—ΤΟΥ ΑΥΤΟΥ

Οὕτως ἔστ' ἀργὸς Πανταίνετος, ὥστε πυρέξας  
μηκέτ' ἀναστῆναι παντὸς ἐδεῖτο θεοῦ.  
καὶ νῦν οὐκ ἐθέλων μὲν ἐγείρεται, ἐν δέ οἱ αὐτῷ  
κωφὰ θεῶν ἀδίκων οὐατα μεμφόμενος.

312.—ΤΟΥ ΑΥΤΟΥ

Οὐδενὸς ἐνθάδε νῦν τεθνηκότος, ὦ παροδίτα,  
Μάρκος ὁ ποιητῆς ᾧκοδόμηκε τάφον,  
καὶ γράψας ἐπίγραμμα μονόστιχον, ὧδ' ἐχάραξε·  
“Κλαύσατε δωδεκέτη Μάξιμον ἐξ' Ἐφέσου.”  
οὐδὲ γὰρ εἶδον ἐγὼ τινα Μάξιμον· εἰς δ' ἐπίδειξιν  
ποιητοῦ κλαίειν τοῖς παριοῦσι λέγω.

313.—ΤΟΥ ΑΥΤΟΥ

Ἀργυρῆ λιμῷ τις, ἐς εἰλαπίνην με καλέσσας,  
ἔκτανε, πειναλέους τοὺς πίνακας προφέρων.  
ὀχθήσας δ' ἄρ' εἶπον ἐν ἀργυροφεγγεῖ λιμῷ·  
“Ποῦ μοι χορτασίη ὀστρακίνων πινάκων;”

314.—ΤΟΥ ΑΥΤΟΥ

Ἐζήτουν πινάκων πόθεν οὔνομα τοῦτο καλέσσω,  
καὶ παρὰ σοὶ κληθείς, εὔρον ὅθεν λέγεται.  
πείνης γὰρ μεγάλης μεγάλους πίνακας παρέθηκας,  
ὄργανα τοῦ λιμοῦ πειναλέους πίνακας.

315.—ΤΟΥ ΑΥΤΟΥ

Εἴσιδεν Ἀντίοχος τὴν Λυσιμάχου ποτὲ τύλην,  
κούκέτι τὴν τύλην εἴσιδε Λυσίμαχος.

## THE SATIRICAL EPIGRAMS

### 311.—BY THE SAME

PANTAENETUS is so lazy that when he fell sick of a fever he prayed to every god never to get up again. And now he leaves his bed unwillingly, and in his heart blames the deaf ears of the unjust gods.

### 312.—BY THE SAME

THOUGH there is no one dead here now, O passer-by, Marcus the poet built a tomb here, and writing an inscription of one line as follows, engraved it: "Weep for twelve year old Maximus from Ephesus." I (says the tomb) never even saw any Maximus, but to show off the poet's talent I bid the passer-by weep.<sup>1</sup>

### 313.—BY THE SAME

ONE, bidding me to a banquet, killed me with silver hunger, serving famished dishes. And in wrath I spoke amid the silver sheen of hunger: "Where is the plenty of my earthenware dishes?"

### 314.—BY THE SAME

I SOUGHT whence I should say the word *pinakes* (dishes) was derived, and on being invited by you I found out why they are so called. For you placed before me great *pinakes* of great *peina* (hunger), famished dishes, instruments of famine.

### 315.—BY THE SAME

ANTIOCHUS once set eyes on Lysimachus' cushion, and Lysimachus never set eyes on it again.

<sup>1</sup> This phrase in Greek has also the sense of "to send to the deuce."

## 316.—ΑΛΛΟ

Εἰς ἱερόν ποτ' ἀγῶνα Μίλων μόνος ἦλθ' ὁ παλαιστής  
 τὸν δ' εὐθύς στεφανοῦν ἀθλοθέτης ἐκάλει.  
 προσβαίνων δ' ὄλισθεν ἐπ' ἰσχίον· οἱ δ' ἐβόησαν  
 τοῦτον μὴ στεφανοῦν, εἰ μόνος ὢν ἔπεσεν.  
 ἀνστάς δ' ἐν μέσσοις ἀντέκραγεν· “Οὐχὶ τρί' ἐστίν·  
 ἐν κεῖμαι· λοιπὸν τᾶλλα μέ τις βαλέτω.”

## 317.—ΠΑΛΛΑΔΑ

Ἄντίσπαστον ἐμοί τις ὄνον μακρόθυμον ἔδωκεν,  
 τῶν βασταζομένων ὄρμον ὁδοιπορίας,  
 υἷον τῆς βραδυτήτος ὄνον, πόνον, ὄκνον, ὄνειρον,  
 τῶν ἀνακαμπτόντων ὑστάτιον πρότερον.

## 318.—ΦΙΛΟΔΗΜΟΥ

Ἄντικράτης ἦδει τὰ σφαιρικὰ μᾶλλον Ἄράτου  
 πολλῶ, τὴν ἰδίην δ' οὐκ ἐνόει γένεσιν·  
 διαστάζειν γὰρ ἔφη, πότερ' ἐν κριῶ γεγένηται  
 ἢ διδύμοις, ἢ τοῖς ἰχθύσιν ἀμφοτέροις.  
 εὔρηται δὲ σαφῶς ἐν τοῖς τρισί· καὶ γὰρ ὀχευτῆς  
 καὶ μωρὸς μαλακὸς τ' ἐστὶ καὶ ὀψοφάγος.

## 319.—ΑΥΤΟΜΕΔΟΝΤΟΣ

Ἄνθρακίων δέκα μέτρα φέρων, ἔσο καὶ σὺ πολίτης·  
 ἦν δὲ καὶ ὕν ἀγάγης, αὐτὸς ὁ Τριπτόλεμος.

<sup>1</sup> To win the match one had to throw one's adversary three times.

<sup>2</sup> The metrical foot *antispastus* was so called because it was composed of an iambus and a trochee, which have opposite movements.

## THE SATIRICAL EPIGRAMS

### 316.—ANONYMOUS

MILo the wrestler was once the only one who came to the sacred games, and the steward of the games called him to crown him at once. But as he was approaching he slipped and fell on his back, and the people called out: "Do not crown this man, as he got a fall when he was alone!" But he, standing up in their midst, shouted back: "Are there not three falls?<sup>1</sup> I fell once; now let someone give me the other two."

### 317.—PALLADAS

SOMEONE gave me a long-suffering donkey that moves backwards as much as forward<sup>2</sup> their journey's haven to those who ride on it; a donkey, the son of slowness, a labour, a delay, a dream,<sup>3</sup> but first instead of last<sup>4</sup> for those who are retiring.

### 318.—PHILODEMUS

ANTICRATES knew the constellations much better than Aratus, but could not tell his own nativity; for he said he was in doubt whether he was born in the Ram or the Twins, or in both the Fishes. But it was clearly found to be in all three, for he is a tupper and a fool, and effeminate, and fond of fish.<sup>5</sup>

### 319.—AUTOMEDON

If you bring ten sacks of charcoal you, too, will be a citizen, and if you bring a pig, also, you will be

<sup>2</sup> These are puns that cannot be reproduced.

<sup>4</sup> Here there is a play on the figure of speech *hysteron-proteron*, or inversion of words.

<sup>5</sup> As *μαλακός* certainly refers to *δίδυμοι* (= *Gemini vel testiculi*) I think both *όχευτής* and *μωρός* must refer to the Ram.

GREEK ANTHOLOGY

δεῖ δὲ καὶ Ἡρακλείδῃ ὑφηγητῆρι δοθῆναι  
 ἢ καυλοὺς κράμβης, ἢ φακόν, ἢ κοχλίαν.  
 ταῦτ' ἔχε, καὶ λέγε στυτὸν Ἐρεχθέα, Κέκροπα,  
 Κόδρον,  
 ὃν κ' ἐθέλησ' οὐδεὶς οὐδὲν ἐπιστρέφεται.

320.—ΑΡΓΕΝΤΑΡΙΟΤ

Ἀντιγόνην ἔστεργε Φιλόστρατος· ἦν δὲ παλαισταῖς  
 ὁ τλήμων Ἴρου πέντε πενιχρότερος.  
 εὔρε δ' ὑπὸ κρυμοῦ γλυκὺ φάρμακον· ἀντία γὰρ σχῶν  
 γούνατ' ἐκοιμήθη, ξεῖνε, μετ' Ἀντιγόνης.

321.—ΦΙΛΙΠΠΟΤ

Γραμματικοὶ Μώμου στυγίου τέκνα, σῆτες ἀκανθῶν,<sup>1</sup>  
 τελχίνες βίβλων, Ζηνοδότου σκύλακες,  
 Καλλιμάχου στρατιῶται, ὃν ὡς ὄπλον ἐκτανύσαντες,  
 οὐδ' αὐτοῦ κείνου γλώσσαν ἀποστρέφετε,  
 συνδέσμων λυγρῶν θηρήτορες, οἷς τὸ “μῖν” ἢ “σφῖν”<sup>2</sup>  
 εὔαδε, καὶ ζητεῖν εἰ κύνας εἶχε Κύκλωψ,  
 τρίβοισθ' εἰς αἰῶνα κατατρύζοντες ἀλιτροὶ  
 ἄλλων· ἐς δ' ἡμᾶς ἰὸν ἀποσβέσατε.

322.—ΑΝΤΙΦΑΝΟΥΣ

Γραμματικῶν περίεργα γένη, ριζώρουχα μούσης  
 ἀλλοτρῆς, ἀτυχεῖς σῆτες ἀκανθοβάται,

<sup>1</sup> So Scaliger : πάντων MS. cp. Nos. 322 and 347.

<sup>1</sup> Ancient Athenian heroes.

<sup>2</sup> He is satirizing the facility with which the Athenians granted citizenship.

## THE SATIRICAL EPIGRAMS

Triptolemus himself, and to Heraclides your introducer must be given either some cabbage castocks, or lentils, or snails. Have these with you and call yourself Erechtheus, Cecrops, Codrus,<sup>1</sup> whoever you like; no one minds a rap about it.<sup>2</sup>

### 320.—ARGENTARIUS

PHILOSTRATUS loved Antigone. He was poorer by five cubits, poor fellow, than Irus. The cold, however, taught him a sweet remedy; for tucking up his knees (with *antia gonata*) he slept so, stranger, with Antigone.

### 321.—PHILIPPUS

GRAMMARIANS, ye children of Stygian Momus, ye book-worms feeding on thorns,<sup>3</sup> demon foes of books, dogs of Zenodotus,<sup>4</sup> soldiers of Callimachus<sup>5</sup> from whom, though you hold him out as a shield, you do not refrain your tongue, hunters of melancholy conjunctions who take delight in *min*<sup>6</sup> and *sphin*<sup>6</sup> and in enquiring if the Cyclops had dogs, may ye wear yourselves away for all eternity, ye wretches, muttering abuse of others; then come and quench your venom in me.

### 322.—ANTIPHANES

LDLY curious race of grammarians, ye who dig up by the roots the poetry of others; unhappy book-worms that walk on thorns, defilers of the great,

<sup>3</sup> On thorny passages of authors, as we should say.

<sup>4</sup> The celebrated grammarian.

<sup>5</sup> Callimachus is a difficult poet, owing to his recondite learning. <sup>6</sup> Obsolete pronouns.

τῶν μεγάλων κηλίδες, ἐπ' Ἡρίνην δὲ κομῶντες,  
 πικροὶ καὶ ξηροὶ Καλλιμάχου πρόκυνες,  
 ποιητῶν λῶβαι, παισι σκότος ἀρχομένοισιν,  
 ἔρροϊτ', εὐφώνων λαθροδάκναι κόριες.

5

323.—ΠΑΛΛΑΔΑ

Ῥῶ καὶ Λάμβδα μόνον κόρακας κολάκων διορίζει·  
 λοιπὸν ταυτὸ κόραξ βωμολόχος τε κόλαξ.  
 τοῦνεκά μοι, βέλτιστε, τόδε ζῶον πεφύλαξο,  
 εἰδὼς καὶ ζώντων τοὺς κόλακας κόρακας.

324.—ΑΥΤΟΜΕΔΟΝΤΟΣ

α. Δέξαι, Φοῖβε, τὸ δεῖπνον, ὃ σοι φέρω. β. Ἦν τις  
 εἶσθαι,

δέξομαι. α. Εἶτα φοβῆ καὶ σύ τι, Λητοΐδῃ;

β. Οὐδένα τῶν ἄλλων, πλὴν Ἄρριον· οὗτος ἔχει  
 γὰρ

ἄρπαγος ἰκτίνου χεῖρα κραταιοτέρην,

ἀκνίσου βωμοῖο νεωκόρος· ἦν τελέση δὲ

τὴν πομπήν, ἄρας ὄχεθ' ἅπαντα πάλιν.

ἐν Διὸς ἀμβροσίῃ πολλὴ χάρις· εἰς γὰρ ἂν ὑμέων  
 ἦμην, εἰ λιμοῦ καὶ θεὸς ἠσθάνετο.

5

325.—ΤΟΥ ΑΥΤΟΥ

Ἐχθὲς δειπνήσας τράγειον πόδα, καὶ δεκαταῖον  
 κανναβίνης κράμβης μήλινον ἀσπάραγον,  
 εἰπεῖν τὸν καλέσαντα φυλάσσομαι· ἔστι γὰρ ὄξύς,  
 καὶ φόβος οὐχ ὁ τυχὼν μή με πάλιν καλέση.

<sup>1</sup> She was reckoned among the Alexandrian poets, and hence is mentioned here together with Callimachus.

<sup>2</sup> i.e. not, like other crows, the dead.



## THE SATIRICAL EPIGRAMS

proud of your Erinna,<sup>1</sup> bitter and dry dogs set on by Callimachus, bane of poets, darkness to little beginners, away with you, bugs that secretly bite the eloquent.

### 323.—PALLADAS

*Corakes* (crows) and *colakes* (flatterers) are only distinguished by *Rho* and *Lambda*. Therefore a crow and a lick-spittle flatterer are the same thing. So, my good sir, beware of this beast, knowing that flatterers are crows that pick the living too.<sup>2</sup>

### 324.—AUTOMEDON

*A.* ACCEPT, Phoebus, the supper I bring thee. *B.* I will accept it if someone lets me. *A.* Then, Son of Leto, is there something that thou too dost fear? *B.* No one else but only Arrius, for he, that ministrant of an altar that smells not of fat,<sup>3</sup> has a more powerful claw than a robber-hawk, and once he has celebrated the procession<sup>4</sup> he walks back carrying off everything. There is great virtue in Jove's ambrosia, for I should be one of you<sup>5</sup> if a god, too, could feel hunger.

### 325.—BY THE SAME

HAVING supped yesterday on a leg of an old goat and the yellow stalk, ten days old, of a cabbage like hemp, I am shy of mentioning the man who invited me; for he is short-tempered, and I am not a little afraid of his asking me again.

<sup>3</sup> Because he carries all the meat away and never lets the altar smell of fat.

<sup>4</sup> A procession accompanying a victim for sacrifice.

<sup>5</sup> A mortal and liable to die of starvation.

## 326.—ΤΟΥ ΑΥΤΟΥ

Πώγων, καὶ λάσιαι μηρῶν τρίχες, ὡς ταχὺ πάντα  
 ὁ χρόνος ἀλλάσσει· Κόννιχε, τοῦτ' ἐγένου.  
 οὐκ ἔλεγον; “Μὴ πάντα βαρὺς θέλε μηδὲ βάνουσος  
 εἶναι· καὶ κάλλους εἰσί τινες Νεμέσεις.”  
 ἦλθες ἔσω μάνδρης, ὑπερήφανε· νῦν ὅτι βούλει  
 οἶδαμεν· ἀλλ' ἐξῆν καὶ τότε ἔχειν σε φρένας.

## 327.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Τὴν ξηρὴν ἐπὶ νῶτα Λυκαινίδα, τὴν Ἀφροδίτης  
 λώβην, τὴν ἐλάφου παντὸς ἀπυγοτέρην,  
 αἰπόλος ἢ μεθύων οὐκ ἂν ποτε, φασί, συνῶκει,  
 γοί, γοί. τοιαῦται Σιδονίων ἄλοχοι.

## 328.—ΝΙΚΑΡΧΟΥ

Τὴν μίαν Ἑρμογένης κἀγὼ ποτε καὶ Κλεόβουλος  
 ἤγομεν εἰς κοινὴν κύπριν Ἀριστοδίκτην·  
 ἣς ἔλαχον μὲν ἐγὼ πολιὴν ἅλα ναιέμεν αὐτός·  
 εἰς γὰρ ἓν, οὐ πάντες πάντα, διειλόμεθα.  
 Ἑρμογένης δ' ἔλαχε στρυγερὸν δόμον εὐρώεντα,  
 ὕστατον, εἰς ἀφανῆ χῶρον ὑπερχόμενος,  
 ἐνθ' ἀκταὶ νεκύων, καὶ ἔρινοι ἠνεμόεντες  
 δινεῦνται πνοιῇ δυσκελάδων ἀνέμων.  
 Ζῆνα δὲ θὲς Κλεόβουλον, ὃς οὐρανὸν εἰσαναβαίνειν,  
 τὸ ψολόεν κατέχων ἐν χειρὶ πῦρ, ἔλαχεν.  
 γῆ δ' ἔμενε ξυνή πάντων· ψίαθον γὰρ ἐν αὐτῇ  
 στρώσαντες, τὴν γραῦν ὧδε διειλόμεθα.

## THE SATIRICAL EPIGRAMS

### 326.—BY THE SAME

BEARD and rough hair on the thighs, how quickly time changes all! Connichus, is this what you have become? Did I not say, "Be not in all things harsh and discourteous; Beauty has its own Avenging Deities"? So you have come into the pen,<sup>1</sup> proud youth; we know that you wish for it now; but then, too, you might have had sense.

### 327.—ANTIPATER OF THESSALONICA (?)<sup>2</sup>

LYCAENIS with the dry back, the disgrace of Aphrodite, with less haunches than any deer, with whom, as the saying is, a drunken goatherd would not live. G-r-r, g-r-r! such are the wives of the Sidonians.

### 328.—NICARCHUS

UNAM Aristodicen quondam Hermogenes et ego et Cleobulus adhibuimus ad communem venerem. Hujus sortitus sum ego canum mare habitare, unus enim unum non omnia omnes divisimus; Hermogenes vero obscurum locum subiens domum ultimam situ plenam sortitus est, ubi mortuorum ripae sunt et ficus aeriae volvuntur flatu raucorum ventorum. Jovem vero pone Cleobulum cui caelum (palatum) ascendere contigit ardentem in manu ignem tenentem. Terra autem mansit communis omnium, storea enim insuper illam strata, vetulam ita divisimus.

<sup>1</sup> i.e. as I think, "You have become tame." Commentators interpret, "You have become like a goat."

<sup>2</sup> Surely by the Sidonian.

GREEK ANTHOLOGY

329.—ΤΟΥ ΑΥΤΟΥ

Δημῶναξ, μὴ πάντα κάτω βλέπε, μηδὲ χαρίζου  
τῇ γλώσση· δεινὴν χοῖρος ἄκανθαν ἔχει.  
καὶ σὺ ζῆς † ἡμῖν, ἐν Φοινίκῃ δὲ καθεύδεις,  
οὐκ ὦν ἐκ Σεμέλης μηροτραφῆς γέγονας.

330.—ΤΟΥ ΑΥΤΟΥ

Ἐκλήθην ἐχθές, Δημήτριε· σήμερον ἦλθον  
δειπνεῖν. μὴ μέμψη, κλίμακ' ἔχεις μεγάλην·  
ἐν ταύτῃ πεποίηκα πολὺν χρόνον· οὐδ' ἂν ἐσώθην  
σήμερον, ἀλλ' ἀνέβην κέρκον ὄνου κατέχων.  
ἦψαι τῶν ἄστρον· Ζεὺς ἠνίκα τὸν Γανυμήδην  
ἦρπασε, τῆδ' αὐτόν, φαίνεται', ἔχων ἀνέβη.  
ἐνθεν δ' εἰς Ἀΐδην πότε' ἀφίξεις; οὐκ ἀφυῆς εἶ  
εὐρηκας τέχνην πῶς ἔση ἀθάνατος.

331.—ΤΟΥ ΑΥΤΟΥ

Εἶχε Φίλων λέμβον Σωτήριχον· ἀλλ' ἐν ἐκείνῳ  
σωθῆν' οὐδὲ Ζεὺς αὐτὸς ἴσως δύναται.  
οὐνομα γὰρ μόνον ἦν Σωτήριχος, οἱ δ' ἐπιβάντες  
ἔπλεον ἢ παρὰ γῆν, ἢ παρὰ Φερσεφόνην.

332.—ΤΟΥ ΑΥΤΟΥ

Οὐ πλεῖν, ἀλλ' ἀντλεῖν ἡμᾶς Εἰκανδρος ὁ πρωρεὺς  
εἰς τὴν εἰκόσορον φαίνεται ἐμβιβάσας·  
οὐκ ὀλίγον γὰρ ἔνεστιν ὕδωρ ἔσω, ἀλλ' ὁ Ποσειδῶν  
ἐν ταύτῃ διαπλεῖν φαίνεται εἰς τὸ πέραν·

<sup>1</sup> = *rudendum muliebre*. For the reference to Phoenicia see Φοινικίῳ in L. and S.

## THE SATIRICAL EPIGRAMS

### 329.—BY THE SAME

DEMONAX, do not always turn down your eyes, nor indulge your tongue; the pig<sup>1</sup> has a formidable thorn. And you live . . . and sleep in Phoenicia, and though not Semele's son,<sup>2</sup> art nourished by a thigh.

### 330.—BY THE SAME

I WAS invited yesterday, Demetrius, and came to supper to-day. Don't find fault with me; you have a long staircase. I spent an age on it, and I should not have got safe up it to-day only I came up holding on to a donkey's tail. You touch the stars; Zeus, it seems, when he ran away with Ganymede, went up with him by this route. But from here how long will it take you to reach Hades? You are not wanting in cleverness; you have hit on a trick for being immortal.

### 331.—BY THE SAME

PHILO had a boat called the "Saviour," but in it perhaps not even Zeus himself can be saved. Its name only was Saviour, but the passengers sailed either close to land or to Persephone.

### 332.—BY THE SAME

ICANDER the captain embarked us, it seems, on his twenty-oarer, not for a sail, but to bale her out. For the water in her is not little, but Poseidon seems to sail over in her to the opposite shore. It is

<sup>2</sup> Dionysus, who was said to have come to maturity as a baby in the thigh of Zeus.

GREEK ANTHOLOGY

νῦν πρῶτον ναῦς ὤπται ὑδρωπική, ἀλλά γε [δείδω] 5  
μὴ σορὸν οὔσαν ἴδης τὴν πάλαι εἰκόσορον.

333.—ΚΑΛΛΙΚΤΗΡΟΣ

Φαρμακίοισι Ῥόδων λέπραν καὶ χοιράδας αἶρει·  
τᾶλλα δὲ πάντ' αἶρει καὶ δίχα φαρμακίων.

334.—ΑΔΕΣΠΟΤΟΝ

Δαμαγόραν καὶ λοιμὸν ἰσόψηφον τις ἀκούσας  
ἔστησ' ἀμφοτέρων τὸν τρόπον ἐκ κανόνος·  
εἰς τὸ μέρος δὲ καθείλκετ' ἀνελκυσθὲν τὸ τάλαντον  
Δαμαγόρου, λοιμὸν δ' εὗρεν ἐλαφρότερον.

335.—ΑΔΕΣΠΟΤΟΝ

ᾠ τλήμον Κυνέγειρε, καὶ ἐν ζωαῖς καὶ ἀπελθῶν,  
ὡς αἰεὶ κόπτη ῥήμασι καὶ κοπίσιν.  
πρόσθε μὲν ἐν πολέμοισι τετὴ πέσε μαρναμένη χεῖρ·  
νῦν δέ σ' ὁ γραμματικὸς καὶ ποδὸς ἐστέρισεν.

336.—ΑΔΕΣΠΟΤΟΝ

Τῆς Ἀσίας τὰ λάφυρα λαβὼν ἔπλευσε Καρῖνος  
ἤματι χειμερίῳ, δυομένων ἐρίφων·  
εἶδε καὶ Ἀδράστεια τὸ φορτίον· ὃς δ' ἐφορώσης  
ᾤχετο, καὶ πελάγους δαίμοσιν ἐγγελάσας.

<sup>1</sup> There is a play on *eikosoros* and *soros* (coffin).

<sup>2</sup> i.e. he is a thief.

<sup>3</sup> Reckoning the letters as numbers, each comes to 420.

## THE SATIRICAL EPIGRAMS

the first time a ship with the dropsy has been seen. But I, at least, fear lest you may see what was once a long boat turn into our long home.<sup>1</sup>

### 333.—CALLICTER

RHODO removes leprosy and scrofula by drugs, but he removes everything else even without drugs.<sup>2</sup>

### 334.—ANONYMOUS

SOMEONE, hearing that "Damagoras" and "pestilence" were numerical equivalents,<sup>3</sup> weighed the character of both from the beam of the balance. But the scale, when raised, was pulled down on Damagoras' side, and he found pestilence lighter.

### 335.—ANONYMOUS

O UNHAPPY Cynegirus,<sup>4</sup> how among the living and in death art thou hacked by words and axes! Formerly thy hand fell fighting in the war, and now the grammarian has deprived thee of a foot.

### 336.—ANONYMOUS

CARINUS,<sup>5</sup> after receiving the spoils of Asia, set sail on a winter's day at the setting of the Kids. Nemesis, too, saw the cargo, but he departed in her sight and laughing at the gods of the sea.

<sup>4</sup> A famous fighter at the battle of Marathon. The correct form of the name is Cynaegirus, the second syllable being long. The grammarian had misspelt it and made it short.

<sup>5</sup> If he be the emperor of this name, nothing is known of the circumstance to which this epigram alludes.

GREEK ANTHOLOGY

337.—ΑΔΕΣΠΟΤΟΝ

Βουλεύεις, Ἀγαθῖνε· τὸ βῆτα δὲ τοῦτ' ἐπρίω νῦν,  
εἰπέ, πόσης τιμῆς; δέλτα γὰρ ἦν πρότερον.

338.—ΑΔΕΣΠΟΤΟΝ

Τὴν φωνὴν ἐνοπήν σε λέγειν ἐδίδαξεν Ὀμηρος·  
τὴν γλῶσσαν δ' ἐνοπήν τίς σ' ἐδίδαξεν ἔχειν;

339.—ΑΔΕΣΠΟΤΟΝ

Τὴν κεφαλὴν σείεις, καὶ τὴν πυγὴν ἀνασείεις·  
ἐν μὲν μαινομένου, ἐν δὲ περαινομένου.

340.—ΠΑΛΛΑΔΑ

Ὠμοσα μυριάκισ ἐπιγράμματα μηκέτι ποιεῖν·  
πολλῶν γὰρ μωρῶν ἔχθραν ἐπεσπασάμην.  
ἀλλ' ὁπόταν κατίδω τοῦ Παφλαγόνος τὸ πρόσωπον  
Πανταγάθου, στέξαι τὴν νόσον οὐ δύναμαι.

341.—ΤΟΥ ΑΥΤΟΥ

Αἰνίζειν μὲν ἄριστον, ὁ δὲ ψόγος ἔχθεος ἀρχή·  
ἀλλὰ κακῶς εἰπεῖν, Ἀττικόν ἐστι μέλι.

342.—ΑΔΕΣΠΟΤΟΝ

Κήλην κηλήτου μὴ φαινομένου προθέθεικας.  
μή μοι τὴν κήλην· αὐτὸν ἰδεῖν δέομαι.



## THE SATIRICAL EPIGRAMS

### 337.—ANONYMOUS

YOU are a senator, Agathinus, but tell me how much you paid now for the Beta, for formerly it was Delta.<sup>1</sup>

### 338.—ANONYMOUS

HOMER taught you to call the voice *enope*, but who taught you to have your tongue *enope* (i.e. *in foramine*)?

### 339.—ANONYMOUS

CAPUT moves, et clunem agitas; unum furentis est, alterum vero perforati.

### 340.—PALLADAS

I SWORE ten thousand times to make no more epigrams, for I had brought on my head the enmity of many fools, but when I set eyes on the face of the Paphlagonian Pentagathus I can't repress the malady.

### 341.—BY THE SAME

IT is best to praise, and blaming is the cause of enmity, but yet to speak ill of others is Attic honey.

### 342.—ANONYMOUS

YOU put the ruptured man's rupture in front of him, he himself not being visible. Don't present me to the rupture; I want to see the man himself.

<sup>1</sup> See note to the similar epigram, No. 260.

GREEK ANTHOLOGY

343.—ΑΛΛΟ

Σιλβανὸς δύο παῖδας ἔχων, Οἰνὸν τε καὶ Ὕπνον,  
οὐκέτι τὰς Μούσας, οὐδὲ φίλους φιλέει·  
ἀλλ' ὁ μὲν ἐκ λεχέων νιν εὐρροὸς ἐς φρένα θέλγει,  
ἄλλος δ' ἐς θαλάμους ῥεγχόμενον κατέχει.

344.—ΑΛΛΟ

Eis Μητρόδοτον Βένετον ἔχοντα πρασίνην τράπεζαν  
Μητρόδοτος στυγέων πρασίνων αἰώνιον ἄχθος,  
μνημοσύνην μίσους τήνδε τράπεζαν ἔχει.

345.—ΑΛΛΟ

Μητρόφανες, κύκνοψι, δασύθριξ, διε πελαργέ,  
τῇ καὶ τῇ κραδίων κεφαλὴν γεράνοισιν ὁμοίην,  
μηκεδανὸν καράκαλλον ὑπέκ δαπέδοιο κομίζεις.

346.—ΑΥΤΟΜΕΔΟΝΤΟΣ

Μέχρι τίνος, Πολύκαρπε, κενῆς παράσιτε τραπέζης,  
λήση κερματίοις χρώμενος ἀλλοτρίοις;  
οὐ γὰρ ἔτ' εἰν ἀγορῇ σε βλέπω πολύν· ἀλλ' ὑπο-  
κάμπεις  
ἤδη, καὶ ζητεῖς ποῖ σε φέρωσι πόδες.  
πᾶσιν ἐπαγγέλλη· “Κόμισαι τὸ σὸν αὔριον· ἔρχου 5  
καὶ λάβε”· κούδ' ὁμόσας, οὐκέτι πίστιν ἔχεις.  
Κυζικόθεν σε φέρων ἄνεμος Σαμόθραξι πέλασσειν·  
τοῦτό σε τοῦ λοιποῦ τέρμα μένει βιότου.

<sup>1</sup> The Veneti, or Blues, were one of the factions of the Circus, the others being the Greens and Whites.

## THE SATIRICAL EPIGRAMS

### 343.—ANONYMOUS

SILVANUS has two servants, Wine and Sleep; he no longer loves either the Muses or his friends, but the one flowing copiously into his head charms him from bed, and the other keeps him in his bedroom snoring.

### 344.—ANONYMOUS

*On Metrodotus, one of the Veneti<sup>1</sup> who had a Green Table*

METRODOTUS, detesting the eternal burden of the Greens, has this table to keep him mindful of his hatred.

### 345.—ANONYMOUS

METROPHANES, swan-faced, shock-headed, lovely stork, shaking your head this way and that like a crane's, you drag your long hood over the ground.<sup>2</sup>

### 346.—AUTOMEDON

How long, Polycarpus, sitting to feast at an empty table,<sup>3</sup> shall you live undetected on the savings of others? I no longer see you much in the market-place, but you now turn up side streets and try to think where your feet shall carry you. You promise all, "Come, take yours to-morrow. Come and get it": but not even if you take your oath do you continue to keep faith. "The wind bearing thee from Cyzicus brought thee to Samothrace": this is the goal that awaits you for the rest of your life.

<sup>2</sup> There is no point appreciable by us in these derisive lines addressed to an unknown person.

<sup>3</sup> *i.e.* his bank. The allusion in l. 7, which is partly a parody of Homer, is quite obscure.

GREEK ANTHOLOGY

347.—ΦΙΛΙΠΠΟΥ

Χαίροιθ' οἱ περὶ κόσμον ἀεὶ πεπλανηκότες ὄμμα,  
 οἷ τ' ἀπ' Ἀριστάρχου σῆτες ἀκανθολόγοι.  
 ποῖ γὰρ ἐμοὶ ζητεῖν, τίνας ἔδραμεν ἥλιος οἴμους,  
 καὶ τίνος ἦν Πρωτεύς, καὶ τίς ὁ Πυγμαλίων;  
 γινώσκοιμ' ὅσα λευκὸν ἔχει στίχον· ἡ δὲ μέλαινα 5  
 ἱστορίῃ τήκοι τοὺς Περικαλλιμάχους.

348.—ΑΝΤΙΦΑΝΟΥΣ

ᾠ θηρῶν βροτὲ μᾶλλον ἀνήμερε, πάντα σε μισεῖ,  
 πατρολέτωρ· πάντη δ' ἐκδέχεταιί σε μόρος.  
 ἦν ἐπὶ γῆς φεύγης, ἀγχοῦ λύκος· ἦν δὲ πρὸς ὕψος  
 δενδροβατῆς, ἀσπίς δεῖμ' ὑπὲρ ἀκρεμόνων.  
 πειράζεις καὶ Νεῖλον; ὁ δ' ἐν δίναις κροκόδειλον 5  
 ἔτρεφεν, εἰς ἀσεβεῖς θῆρα δικαιοτάτον.

349.—ΠΑΛΛΑΔΑ

Εἰπέ πόθεν σὺ μετρεῖς κόσμον καὶ πείρατα γαίης  
 ἔξ ὀλίγης γαίης σῶμα φέρων ὀλίγον.  
 σαυτὸν ἀρίθμησον πρότερον καὶ γνῶθι σεαυτόν,  
 καὶ τότ' ἀριθμήσεις γαίαν ἀπειρεσίην.  
 εἰ δ' ὀλίγον πηλὸν τοῦ σώματος οὐ καταριθμεῖς, 5  
 πῶς δύνασαι γνῶναι τῶν ἀμέτρων τὰ μέτρα;

350.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς δικολόγον ἀδικοῦντα

Νήπιε, πῶς σε λέληθε Δίκης ζυγόν, οὐ νοεῖς δὲ  
 ἀνδράσιν οὐχ ὀσίοις ψῆφον ὀφειλομένην;

## THE SATIRICAL EPIGRAMS

### 347.—PHILIPPUS

FAREWELL ye whose eyes ever range over the universe, and ye thorn-gathering book-worms of Aristarchus' school. What serves it me to enquire what path the Sun has run, and whose son was Proteus and who Pygmalion? Let me know works whose lines are clear,<sup>1</sup> but let dark lore waste away the devotees of Callimachus.

### 348.—ANTIPHANES

O PARRICIDE, man more savage than the beasts, all things hate thee, everywhere thy fate awaits thee. If thou fliest on the land, the wolf is near; and if thou climbest high on trees, the asp on the branches is a terror. Thou makest trial of the Nile, too, but he nourishes in his eddies the crocodile, a brute most just to the impious.

### 349.—PALLADAS

TELL me whence comes it that thou measurest the Universe and the limits of the Earth, thou who bearest a little body made of a little earth? Count<sup>2</sup> thyself first and know thyself, and then shalt thou count this infinite Earth. And if thou canst not reckon thy body's little store of clay, how canst thou know the measures of the immeasurable?

### 350.—AGATHIAS SCHOLASTICUS

*On a Lawyer guilty of Malpractice*

FOOL, how hast thou failed to notice the balance of Justice and dost not know the sentence due to

<sup>1</sup> Lit. "white."      <sup>2</sup> We should say "measure."

ρήτρην πιστεύεις πυκινόφρονι, σῆ τε μενοιῆ  
 ποικίλον αὐδῆσαι μῦθον ἐπισταμένη.  
 ἐλπίζειν ἔξεστι· Θέμιν δ' οὐκ οἶδεν ἀμείψαι  
 τῆς σῆς ἠλεμάτου παίγνια φαντασίης.

351.—ΠΑΛΛΑΔΑ

Τῷ πτισάνην πωλοῦντι τὸ κελλίον ἐχθρὸς ἔδωκα,  
 καὶ φοβερὸν πύκτην σήμερον εὖρον ἔσω.  
 ὡς δ' ἔλεγον, “Σὺ τίς εἶ; πόθεν ἤλυθες ἡμετέρον δῶ;”  
 πυγμαχίης κατ' ἐμοῦ χεῖρας ἀνέσχεν ἄνω.  
 ψύττα δ' ἐγὼ κατέτεινα, φοβεῦμενος ἄγριον ἄνδρα, 5  
 τὸν πτιστὴν πύκτην ἐξαπίνης ὁρώων.  
 ἀλλά σε, πρὸς πύκτου Πολυδεύκεος ἠδὲ καὶ αὐτοῦ  
 Κάστορος, ἰκνοῦμαι, καὶ Διὸς ἰκεσίου,  
 τὸν πύκτην ἀπόκρουσον, ἐμὸν χόλον· οὐ δύναμαι γὰρ  
 πυκτεύειν καθάπαξ μηνὸς ἐπερχομένου. 10

352.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Τὸν σοφὸν ἐν κιθάρῃ, τὸν μουσικὸν Ἀνδροτίωνα  
 εἶρετό τις τοίην κρουματικὴν σοφίην·  
 “Δεξιτερὴν ὑπάτην ὅποτε πλήκτροισι δόνησας,  
 ἢ λαιὴ νήτη πάλλεται αὐτομάτως 5  
 λεπτὸν ὑποτρίζουσα, καὶ ἀντίτυπον τερέτισμα  
 πάσχει, τῆς ἰδίης πλησσομένης ὑπάτης·  
 ὥστε με θαυμάζειν πῶς ἄπνοα νεῦρα ταθέντα  
 ἢ φύσις ἀλλήλοις θήκατο συμπαθέα.”  
 ὃς δὲ τὸν ἐν πλήκτροισιν Ἀριστόξεινον ἀγητὸν 10  
 ὥμοσε μὴ γινῶναι τήνδε θεημοσύνην·  
 “Ἔστι δ'” ἔφη, “λύσις ἥδε· τὰ νευρία πάντα τέ-  
 τυκται  
 ἐξ ὄϊος χολάδων ἄμμιγα τερσομένων·

## THE SATIRICAL EPIGRAMS

impious men! Thou trustest in thy subtle rhetoric and thy trained mind, which knows how to utter a fallacious argument. Thou mayest hope if thou wilt, but the play of thy vain fancy cannot change Themis.

### 351.—PALLADAS

I LET the cell yesterday to a barley-water maker, and to-day I found a formidable pugilist in it. And when I said, "Who art thou? Whence didst thou invade my house?" he up with his hands to box with me. I went off at the double, afraid of the savage man, on seeing the brewer suddenly turned into a bruiser. But by the boxer Pollux and Castor himself, and Zeus who hearkens to suppliants, keep the boxer, my aversion, off me; for I can't have a stand-up fight at the beginning of every month.<sup>1</sup>

### 352.—AGATHIAS SCHOLASTICUS

SOME one questioned the musician Androtion, skilled in what concerns the lyre, on a curious piece of instrumental lore. "When you set the highest string on the right in motion with the plectron, the lowest on the left quivers of its own accord with a slight twang, and is made to whisper reciprocally when its own highest string is struck; so that I marvel how nature made sympathetic to each other lifeless strings in a state of tension." But he swore that Aristoxenus,<sup>2</sup> with his admirable knowledge of plectra, did not know the theoretical explanation of this. "The solution," he said, "is as follows. The strings are all made of sheep's gut dried all together.

<sup>1</sup> *i.e.* every time I call for the rent.

<sup>2</sup> A celebrated writer on music.

## GREEK ANTHOLOGY

τοῦνεκεν εἰσὶν ἀδελφά, καὶ ὡς ξύμφυλα συνηχεῖ,  
 ξυγγενὲς ἀλλήλων φθέγμα μεριζόμενα.  
 γνήσια γὰρ τάδε πάντα, μῆς ἄτε γαστρὸς ἔοντα,  
 καὶ τῶν ἀντιτύπων κληρονομεῖ πατάγων.  
 καὶ γὰρ δεξιὸν ὄμμα κακούμενον ὄμματι λαιῶ  
 πολλάκι τοὺς ἰδίους ἀντιδίδωσι πόνους.”

### 353.—ΠΑΛΛΑΔΑ

Ἐρμολύκου θυγάτηρ μεγάλῳ παρέλεκτο πιθήκῳ<sup>1</sup>  
 ἢ δ' ἔτεκεν πολλοὺς Ἐρμοπιθηκιάδας.  
 εἰ δ' Ἑλένην ὁ Ζεὺς καὶ Κάστορα καὶ Πολυδεύκην  
 ἐκ Λήδης ἔτεκεν, κύκνον ἀμειψάμενος,  
 Ἐρμιόνη γε κόραξ παρελέξατο· ἢ δὲ τάλαινα  
 φρικτῶν δαιμονίων ἔρμαγέλην ἔτεκεν.

### 354.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Ἄλλον Ἀριστοτέλην, Νικόστρατον, ἰσοπλάτωνα,  
 σκινδαλαμοφράστην αἰπυτάτης σοφίης,  
 τοῖα περὶ ψυχῆς τις ἀνείρετο· “ Πῶς θέμις εἰπεῖν  
 τὴν ψυχὴν; θνητὴν, ἢ πάλιν ἀθάνατον;  
 σῶμα δὲ δεῖ καλέειν, ἢ ἀσώματον; ἐν δὲ νοητοῖς  
 τακτέον, ἢ ληπτοῖς, ἢ τὸ συναμφοτέρων;”  
 αὐτὰρ ὁ τὰς βίβλους ἀνελέξατο τῶν μετεώρων,  
 καὶ τὸ περὶ ψυχῆς ἔργον Ἀριστοτέλους,  
 καὶ παρὰ τῷ Φαίδωνι Πλατωνικὸν ὕψος ἐπιγνούς,  
 πᾶσαν ἐνησκήθη πάντοθεν ἀτρεκίην.  
 εἶτα περιστέλλων τὸ τριβώνιον, εἶτα γενείου  
 ἄκρα καταψήχων, τὴν λύσιν ἐξέφερον.

<sup>1</sup> i.e. an ape-like man.



## THE SATIRICAL EPIGRAMS

So they are sisters and sound together as if related, sharing each other's family voice. For they are all legitimate children, being the issue of one belly, and they inherit those reciprocal noises. Just so does the right eye, when injured, often convey its own pain to the left eye."

### 353.—PALLADAS

HERMOLYCUS' daughter slept with a great ape<sup>1</sup> and she gave birth to many little ape-Hermeses. If Zeus, transformed into a swan, got him from Leda Helen, Castor, and Pollux, with Hermione at least a crow lay, and, poor woman, she gave birth to a Hermes-crowd of horrible demons.<sup>2</sup>

### 354.—AGATHIAS SCHOLASTICUS

ONE enquired as follows about the soul from Nicostratus, that second Aristotle, that equal of Plato, the straw-splitter of the loftiest philosophy. "How should we describe the soul, as mortal or rather immortal? Must we call it a body or incorporeal? Is it to be classed among intelligible or apprehensible things, or is it both?" But he perused again his books of metaphysic and Aristotle's work on the Soul, and having renewed his acquaintance with Plato's sublimity in the *Phaedo*, armed himself from every source with the complete truth. Then, wrapping his cloak about him and stroking down the end of his beard, he gave utter-

<sup>2</sup> The epigram seems very confused. Is Hermione the same as Hermolycus' daughter, and how did she manage to have such a variety of husbands?

GREEK ANTHOLOGY

“ Εἴπερ ὅλως ἔστι ψυχῆς φύσις (οὐδὲ γὰρ οἶδα),  
 ἢ θνητὴ πάντως ἐστὶν ἢ ἀθάνατος,  
 στεγνοφυῆς ἢ αὔλος· ὅταν δ’ Ἀχέροντα περήσης, 15  
 κεῖθι τὸ νημερτὲς γνώσεαι ὡς ὁ Πλάτων.  
 εἰ δ’ ἐθέλεις, τὸν παῖδα Κλεόμβροτον Ἀμβρακιώτην  
 μιμοῦ, καὶ τεγέων σὸν δέμας ἐκχάλασον·  
 καὶ κεν ἐπιγνοίης δίχα σώματος αὐτίκα σαυτόν,  
 μούνον ὅπερ ζητεῖς τοῦθ’ ὑπολειπόμενος.” 20

355.—ΠΑΛΛΑΔΑ

Πάντα μὲν οἶδα, λέγεις· ἀτελής δ’ ἐν πᾶσιν ὑπάρχεις,  
 γεύομενος πάντων, οὐδὲν ἔχεις ἴδιον.

356.—ΑΔΕΣΠΟΤΟΝ

Εἰς σὲ καὶ ἀψευδῆς ἐψεύσατο βιβλος Ὀμήρου,  
 ὀπλοτέρων ἐνέπουσα μετήορα δῆνεα φωτῶν.

357.—ΠΑΛΛΑΔΑ

Τίος καὶ γενετῆρ δῆριν φιλόνεικον ἔθεντο,  
 τίς πλέον ἐκδαπανῶν κλῆρον ἅπαντα φάγη.  
 καὶ μετὰ τὴν βρῶσιν τὴν χρηματικὴν μάλα πᾶσαν,  
 ὕστατον ἀλλήλους λοιπὸν ἔχουσι φαγεῖν.

358.—ΑΛΛΟ

Ῥουφινιανός, Ῥούφος ὦν δισύλλαβος,  
 συνεξέτεινε τοῖς κακοῖς τὰς συλλαβάς·  
 οὐ λανθάνει δὲ τὴν δισύλλαβον Δίκην.  
 κληθήσεται γὰρ καὶ δισύλλαβος πάλιν,  
 Ῥούφος κακοῦργος καὶ γόης, ὡς ἦν ποτέ. 5

## THE SATIRICAL EPIGRAMS

ance to the solution: "If the soul has in truth any nature (for even that I don't know) it is in any case either mortal or immortal, either of a solid nature or immaterial; but when you have passed over Acheron, there you shall learn the precise truth like Plato. Or, if you will, imitate the boy Cleombrotus of Ambracia,<sup>1</sup> and let your body drop from the roof. Then you would at once recognise what you are, being without a body, and with nothing left you but the thing you are enquiring into."

### 355.—PALLADAS

You say "I know all things," but you are imperfect in all things. Tasting of everything, you have nothing that is your own.

### 356.—ANONYMOUS

THE book of Homer, which never lies, lied about thee, saying the minds of young men are volatile.

### 357.—PALLADAS

A SON and father started a competitive contest as to which could eat up all the property by spending most, and after devouring absolutely all the money they have at last each other to eat up.

### 358.—ANONYMOUS

RUFINIANUS was once Rufus in two syllables, but extended his syllables simultaneously with his crimes; but he does not escape the eye of two-syllabled Justice, for he shall again be called in two syllables Rufus the scoundrel and rascal, as he was before.

<sup>1</sup> See Callimachus' epigram, Bk. VII. 471.

## GREEK ANTHOLOGY

## 359.—ΑΛΛΟ

ὦ τῆς ἀπάσης δυνάμεως ὑπέρτατε,  
 σῶσόν με τὸν δύστηνον ἐκ παντὸς φθόνου.  
 θέλεις ἀκούσαι, βούλομαι καὶ γὼ λέγειν·  
 τὸ γὰρ θέλημα τὴν χάριν τίκτει διπλῆν,  
 διπλοῦν τε κάλλος τῷ λόγῳ χαρίζεται  
 λέγουσι κόσμος, καὶ κλύουσι σεμνότης.  
 φωστὴρ γὰρ εἶ σὺ καὶ λόγων καὶ τῶν νόμων,  
 νόμοις δικάζων καὶ λόγοισιν ἐκπρέπων.  
 αἴλουρον εἶδον χρυσοῦ τὸν πρίγκιπα,  
 ἢ βδέλλαν ὤμην, χρυσοκόλλητον χόλον.

## 360.—ΑΛΛΟ

Νῦν ὁ στρατηγὸς Ἐρμανούβης ἐγένετο  
 κύων, ἀδελφούς συλλαβὼν Ἐρμᾶς δύο  
 ἀσημοκλέπτας, συνδεθέντας σχοινίῳ,  
 ψυχροὺς ἀώρους Ταρταρίους τε δαίμονας.  
 οὐκ οἶδα χῶρον τοῦ τρόπου κατήγορον·  
 τρόπον δὲ χῶρου τὸν κατήγορον λέγω.

## 361.—ΑΤΤΟΜΕΔΟΝΤΟΣ

Ἡμίονοι σύγγηροὶ ἐμὴν κομέουσιν ἀπήνην,  
 ταῖσιν Ὀμηρείοις πάντα Λιταῖς ἴκελαι,  
 χωλαί τε, ῥυσαί τε, παραβλῶπές τ' ὀφθαλμῶ,  
 Ἡφαίστου πομπή, σκύτινα δαιμόνια,  
 οὐ ποτε γευσάμεναι, μὰ τὸν Ἥλιον, οὐδ' ἐν ὀνείρῳ,  
 οὐ θέρεος κριθήν, οὐκ ἔαρος βοτάνην.  
 τοῦνεκ' ἐμεῦ μὲν ἔκητι βίον ζῶοιτε κορώνης  
 <ἢ ἐλάφου,> κενεὴν ἡέρα βοσκομένοι.

<sup>1</sup> If the whole really forms one epigram, the first eight lines are, of course, ironical.

## THE SATIRICAL EPIGRAMS

### 359.—ANONYMOUS

O THOU who art higher than all power, save my wretched self from all envy. Thou wouldest hear and I, too, would speak; for the wish gives birth to double pleasure, while elegance on the speaker's part and gravity on the hearer's bestow double beauty on the speech. Thou art the luminary of speech and of laws, judging by law and excelling in speech.

I saw in this prince a cat-like gold-grabber or a cruel leech, a mass of bile set in gold.<sup>1</sup>

### 360.—ANONYMOUS

Now the general has become Hermanubis the dog, taking with him two brother Hermeses, stealers of silver, tied together with a rope, cold, prematurely dead demons of Tartarus.<sup>2</sup> I know no place that accuses morals, but I say that morals accuse the place.

### 361.—AUTOMEDON

Two mules, equally advanced in years, adorn my carriage, in all things resembling Homer's Prayers<sup>3</sup>: lame, wrinkled, with squinting eyes, the escort of Hephaestus,<sup>4</sup> leathery demons who never tasted, I swear it by the Sun, even in a dream, either barley in summer or grass in spring. Therefore, as far as I am concerned, may you live as long as a crow or stag, feeding on empty air.

<sup>2</sup> This obscure vituperation conveys very little to us. Were the two brothers members of the general's staff? That they are all called Hermeses implies that they were thieves.

<sup>3</sup> *Il.* i. 502.      <sup>4</sup> Who was lame.

GREEK ANTHOLOGY

362.—ΚΑΛΛΙΜΑΧΟΥ

Εὐδαίμων ὅτι τᾶλλα μανεῖς ὠρχαῖος Ὀρέστας,  
 Λεύκαρε, τὰν ἀμὰν οὐκ ἐμάνη μανίην,  
 οὐδ' ἔλαβ' ἐξέτασιν τῷ Φωκέος, ἅτις ἐλέγχει  
 τὸν φίλον, ἀλλ' ἑταῖχ' ἐν δρᾶμ' ἐδίδαξε μόνον.  
 ἢ τάχα κα τὸν ἐταῖρον ἀπώλεσε τοῦτο ποιήσας·  
 κάγῳ τοὺς πολλοὺς οὐκέτ' ἔχω Πυλάδας.

363.—ΔΙΟΣΚΟΡΙΔΟΥ

Οὐκέτ' Ἀλεξανδρεῦσι τὰ τίμια, χῶ Πτολεμαίου  
 Μόσχος ἐν ἠϊθέοις λαμπάδι κῦδος ἔχει·  
 ὁ Πτολεμαίου Μόσχος, ἰὼ πόλι· ποῦ δὲ τὰ μητρὸς  
 αἴσχεα, πάνδημοί τ' ἐργασίαι τέγεος;  
 ποῦ δὲ . . . σφύρβια; τίκτετε, πόρνοι,  
 τίκτετε, τῷ Μόσχου πειθόμεναι στεφάνῳ.

364.—ΒΙΑΝΟΡΟΣ

Οὗτος ὁ μηδέν, ὁ λιτός, ὁ καὶ λάτρις, οὗτος, ὀράτε,  
 ἐστὶ τινος ψυχῆς κύριος ἀλλοτρίης.

Lilla C. Perry, *From the Garden of Hellas*, p. 106.

365.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Καλλιγένης ἀγροῖκος, ὅτε σπόρον ἔμβαλε γαίῃ,  
 οἶκον Ἀριστοφάνους ἦλθεν ἐς ἀστρολόγου,

<sup>1</sup> Pylades, the friend of Orestes.

<sup>2</sup> The point of the whole has not been explained, and it is unfortunate that line 4 is corrupt. The "one drama" must, I think, mean the *Choephoroi*. Orestes then would have offended Pylades had he introduced him into the *Eumenides*

## THE SATIRICAL EPIGRAMS

### 362.—CALLIMACHUS

ORESTES of old, Leucarus, was happy in this, that, mad in other matters, he was not mad with my madness, nor did he have to apply the test to the Phocian,<sup>1</sup> which is the trial of a friend, but taught him a part in one drama only. Perchance had he done this he would have lost his companion, and, as a fact, I no longer have most of my Pyladeses.<sup>2</sup>

### 363.—DIOSCORIDES

GONE is the honour of the Alexandrians and Moschus, Ptolemaeus'<sup>3</sup> son, has won glory among the young men in the torch-race, Moschus, Ptolemaeus' son! Woe for my city! And where are his mother's deeds of shame and her public prostitution?<sup>4</sup> Where are the . . .? Where are the pigsties? Bring forth, ye whores, bring forth, persuaded by Moschus' crown.

### 364.—BIANOR

THIS man, a cypher, mean, yes a slave, this man look ye, is lord of some other's soul.

### 365.—AGATHIAS SCHOLASTICUS

CALLIGENES the husbandman, when he had cast the seed into the land, came to the house of Aristophanes also, and Callimachus had offended his friends in some like manner.

<sup>1</sup> It is scarcely probable that he means the King. The name, of course, is fairly common.

<sup>4</sup> Literally, "work on the roof." The calling of a prostitute is still called "work" in Greece.

GREEK ANTHOLOGY

ἦτεε δ' ἐξερέειν, εἶπερ θέρος αἴσιον αὐτῶ  
 ἔσται, καὶ σταχύων ἄφθονος εὐπορίη.  
 ὃς δὲ λαβῶν ψηφίδας, ὑπὲρ πίνακός τε πυκάζων, 5  
 δάκτυλά τε γνάμπτων, φθέγξατο Καλλιγένει·  
 “ Εἶπερ ἐπομβρηθῆ τὸ ἀρούριον ὄσσον ἀπόχρη,  
 μηδέ τιν' ὑλαίην τέξεται ἀνθοσύνην,  
 μηδὲ πάγος ῥήξη τὴν αὐλακα, μηδὲ χαλάζη 10  
 ἄκρον ἀποδρυφθῆ δράγματος ὀρνυμένου,  
 μηδὲ κεμὰς κείρησι τὰ λήϊα, μηδέ τιν' ἄλλην  
 ἠέρος ἢ γαίης ὄψεται ἀμπλακίην,  
 ἐσθλὸν σοι τὸ θέρος μαντεύομαι, εὖ δ' ἀποκόψεις  
 τοὺς στάχνας· μούνας δείδιθι τὰς ἀκρίδας.”

366.—ΜΑΚΗΔΟΝΙΟΥ ΤΥΠΑΤΟΥ

Φειδωλός τις ἀνὴρ ἀφόνων θησαυρὸν ὀνείρω,  
 ἦθελ' ἀποθνήσκειν, πλούσιον ὕπνου ἔχων·  
 ὡς δ' ἶδε τὴν προτέρην, σκίοεν μετὰ κέρδος ὀνείρου,  
 ἐξ ὕπνου πενίην, ἀντικάθευδε πάλιν.

367.—ΙΟΥΛΙΑΝΟΥ ΑΝΤΙΚΕΝΣΟΡΟΣ

Ὅψιν ἔχεις στρουθῶ πανομοίϊον. ἦ ῥά σε Κίρκη  
 ἐς πτηνὴν μετέθηκε φύσιν, κυκεῶνα πιόντα;

368.—ΤΟΥ ΑΥΤΟΥ

Ἄμητὸς πολὺς ἐστὶ τειὴν κατὰ δάσκιον ὄψιν·  
 τῶ σε χρῆ δρεπάνοισι, καὶ οὐ ψαλίδεσσι καρῆναι.

369.—ΤΟΥ ΑΥΤΟΥ

Ἄσφαλέως οἴκησον ἐν ἄστει, μή σε κολάψη  
 αἵματι Πυγμαίων ἠδομένη γέρανος.

H. Wellesley, in *Anthologia Polyglotta*, p. 264.



## THE SATIRICAL EPIGRAMS

the astrologer and begged him to tell him if he would have a favourable harvest and great abundance of corn. Taking his counters and spreading them on a tray, and bending his fingers, he said to Calligenes: "If your bit of land receives sufficient rain and produces no crop of wild flowers, if the frost does not break the furrows, if the hail does not nip off the tops of the sprouting ears, if no goat browses on the corn, and if it meet with no other injury by air or earth, I prophesy that your harvest will be excellent and you will cut the ears with success; only look out for the locusts."

### 366.—MACEDONIUS THE CONSUL

A PARSIMONIOUS man, laying hands on a treasure in a dream, wished to die enjoying a rich sleep. But when after the shadowy gain of the dream he awoke and saw his poverty as it was, he went to sleep again.

### 367.—JULIAN ANTECESSOR

YOU have a face just like an ostrich. Did Circe give you a potion to drink and change your nature into that of a bird?

### 368.—BY THE SAME

YOU have such a heavy crop on your hairy face that you ought to have it cut with scythes and not with scissors.

### 369.—BY THE SAME

*To a Dwarf*

LIVE in safety in the town, lest the stork who delights in the blood of Pygmies peck you.

## 370.—ΜΑΚΗΔΟΝΙΟΥ ΤΡΙΑΤΟΥ

Οὐ λαλέει τὸ κάτοπτρον· ἐγὼ δέ σε ἄπαλιν ἐλέγξω  
 τὴν νοθοκαλλοσύνην φύκει χρισομένην.  
 τοῦτο καὶ ἠδυλύρης ποτὲ Πίνδαρος . . . ἐλέγχων,  
 εἶπεν ἄριστον ὕδωρ, φύκεος ἐχθρότατον.

## 371.—ΠΑΛΛΑΔΑ

Μὴ με κάλει δίσκων ἐπιίστορα λιμοφορήων,  
 βρωτῶν μοι φορέων τὴν κολοκυνθιάδα.  
 ἀργυρέην ὕλην οὐ τρώγομεν, ἦν παραβάλλεις,  
 λιμῶ κρητίζων τοὺς μελέους πίνακας.  
 ζήτηί νηστεύοντας ἐς ἀργυρέην<sup>1</sup> ἐπίδειξιν,  
 καὶ τότε θανμάζῃ, κούφον ἄσημον ἔχων.

## 372.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Σῶμα φέρων σκιοειδές, ἀδερκεῖ σύμπνοον αὔρη,  
 μὴ ποτε θαρσήσης ἄγχι τινὸς πελάσαι,  
 μὴ τις ἔσω μυκτῆρος ἀναπνεύων σε κομίση  
 ἄσθματος ἠερίου πολλὸν ἀφανρότερον.  
 οὐ σὺ μόρον τρομέεις· τότε γὰρ πάλιν οὐδὲν  
 ἀμείψας  
 ἔσσεαι ὡσαύτως φάσμα, τόπερ τελέθεις.

## 373.—ΠΑΛΛΑΔΑ

Εἰς ποιητὴν κυβεύοντα

Πάντων μουσοπόλων ἡ Καλλιόπη θεὸς ἐστίν·  
 ἡ σὴ Καλλιόπη Ταβλιόπη λέγεται.

<sup>1</sup> So Scaliger : ἀργαλέην MS.

## THE SATIRICAL EPIGRAMS

### 370.—MACEDONIUS THE CONSUL

THE mirror does not speak, but I will expose you who daub your counterfeit beauty with rouge. Sweetlyred Pindar, too, once censuring this, said that "Water is best,"<sup>1</sup> water the greatest enemy of rouge.

### 371.—PALLADAS

Do not invite me to witness your hunger-laden dishes, bringing me pumpkin pie to feast on. We don't eat the solid silver you set before us, defrauding with famine fare the poor trenchers. Seek those who are keeping their fast for your display of silver, and then you will be admired for your lightly loaded plate.

### 372.—AGATHIAS SCHOLASTICUS

As you have a body like a shadow, made of breath like the invisible wind, you should never venture to come near anyone, lest in drawing his breath he carry you into his nostrils, more feeble as you are than a breath of air. You have no fear of death, for then, without changing at all, you will again be just as you are, a ghost.

### 373.—PALLADAS

*On a Poet playing at Dice*

CALLIOPE is the goddess of all poets: your Calliope is called Tablioep.<sup>2</sup>

<sup>1</sup> *Ol.* i. 1.

<sup>2</sup> *Tabla* is a draught-board.

## 374.—ΜΑΚΗΔΟΝΙΟΥ ΤΥΠΑΤΟΥ

Τῷ ψιμύθῳ μὲν αἰὲ λυποσαρκέα τεῖνε παρεῖν,  
 Λαοδίκη, λαοῖς ἔνδικα τινυμένη·  
 μή ποτε δ' εὐρύνης σέο χεῖλα· τίς γὰρ ὀδόντων  
 ὄρχατον ἐμπήξει φαρμακόεντι δόλῳ;  
 τὴν χάριν ἐξέρρευσας ὅσην ἔχες· οὐκ ἀπὸ πηγῆς<sup>1</sup>  
 ἀγλαΐη μελέων ἔλκεται ἀενάου.  
 ὡς δὲ ῥόδον θαλέθεσκες ἐν εἴαρι· νῦν δ' ἐμαράνθης,  
 γήραος ἀυχμηρῶ καρφομένη θέρει.

## 375.—ΤΟΥ ΑΥΤΟΥ

Ἐπτάρων ἄγχι τάφοιο, καὶ ἤθελον αὐτόθ' ἀκούσαι  
 οἷά περ ὠϊσάμην, μοῖραν ἐμῆς ἀλόχου.  
 ἔπτάρων εἰς ἀνέμους· ἄλοχον δέ μοι οὐ τι κυχάνει  
 λυγρὸν ἐν ἀνθρώποις, οὐ νόσος, οὐ θάνατος.

## 376.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Ῥήτορα πρὸς Διόδωρον ἀνὴρ δέλαιος ἀπελθὼν  
 εἴρετό μιν τοίης ἀμφὶ δικασπολῆς·  
 “Ἡμετέρη θεραπεία φύγεν ποτέ· τὴν δέ τις εὐρών,  
 ἀλλοτρίην τ' εἶναι λάτριν ἐπιστάμενος,  
 ζεῦξεν ἐῷ θεράποντι· τέκεν δ' ὑπὸ παίδας ἐκείνῳ·  
 καὶ τίνι δουλεύειν εἰσὶ δικαιότεροι;”  
 ὃς δ' ὅτε μερμήριξε, καὶ ἔδρακε βίβλον ἐκάστην,  
 εἶπεν ἐπιστρέψας γυρὸν ἐπισκύνιον·  
 “Ἡ σοί, ἢ τῷ ἐλόντι τεὴν θεραπείαν ἀνάγκη  
 δουλεύειν κείνους, ὧν χάριν ἐξερέεις·  
 δίξο δ' εὐμενέοντα δικασπόλον, αἴψα δ' ἀποίση  
 ψῆφον ἀρειοτέρην, εἴ γε δίκαια λέγεις.”

<sup>1</sup> ἀπὸ γαλῆς MS.: corr. Scaliger.

## THE SATIRICAL EPIGRAMS

### 374.—MACEDONIUS THE CONSUL

MAKE your fleshless cheeks always smooth with white lead, Laodice (just, indeed, is the penalty you pay the people),<sup>1</sup> but never open your lips wide, for who by cosmetic fraud shall fix a row of teeth in it? You have shed all the beauty you had; loveliness of limb cannot be drawn from a perennial fountain. Like a rose you flourished in the spring; now you are withered, dried by the parching summer of old age.

### 375.—BY THE SAME

I SNEEZED near a tomb and wished to hear of what I hoped, the death of my wife. I sneezed to the winds, but my wife meets with none of the misfortunes of mankind, neither illness nor death.

### 376.—AGATHIAS SCHOLASTICUS

AN unhappy man, going to the rhetor Diodorus, consulted him about the following case. "My slave-girl ran away once and a certain man found her, and knowing her to be another man's servant married her to his own slave. She bore him children, and I wish to know whose slaves they legally are." When he had considered and looked up every book, he said, twisting his eyebrows into a semi-circle: "Those about whom you enquire must either be your slaves or those of the man who took your slave-girl. Seek a well-disposed judge and you will at once get a more favourable decision, at least if what you say is just."

<sup>1</sup> He puns on her name, *Laos*, people, and *dike*, justice.

## 377.—ΠΑΛΛΑΔΑ

Ὅρνεον ἠσθίομεν κεκλημένοι ἄθλιον ἄνδρες  
 ἄλλων ὀρνίθων βρώματα γινόμενοι·  
 καὶ τὸν μὲν Τιτυὸν κατὰ γῆς δύο γῦπες ἔδουσι,  
 ἡμᾶς δὲ ζῶντας τέσσαρες αἰγυπιοί.

## 378.—ΤΟΥ ΑΥΤΟΥ

Οὐ δύναμαι γαμετῆς καὶ γραμματικῆς ἀνέχεσθαι,  
 γραμματικῆς ἀπόρου, καὶ γαμετῆς ἀδίκου.  
 ἀμφοτέρων τὰ πάθη θάνατος καὶ μοῖρα τέτυκται.  
 τὴν οὖν γραμματικὴν νῦν μόλις ἐξέφυγον·  
 οὐ δύναμαι δ' ἀλόχου τῆς ἀνδρομάχης ἀναχωρεῖν·  
 εἶργει γὰρ χάρτης καὶ νόμος Αὐσόνιος.

## 379.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Οὐ τις ἀλοιητῆρας ἰδεῖν τέτληκεν ὀδόντας  
 ὑμετέρους, ἵνα σοῖς ἐν μεγάροις πελάσῃ·  
 εἰ γὰρ αἰεὶ βούβρωστιν ἔχεις Ἐρυσίχθονος αὐτοῦ,  
 ναὶ τάχα δαρδάψεις καὶ φίλον ὄν καλέεις.  
 ἀλλ' οὐ σείῃ μέλαθρά με δέξεται· οὐ γὰρ ἔγωγε  
 βήσομαι ὑμετέρῃ γαστρὶ φυλαζόμενος.  
 εἰ δέ ποτ' ἐς τεὸν οἶκον ἐλεύσομαι, οὐ μέγ' ἄνυσσεν  
 Λαρτιάδης Σκύλλης χάσμασιν ἀντιάσας·  
 ἀλλ' ἔσομαι πολύτλας τις ἐγὼ πλέον, εἰ σὲ περήσω,  
 Κύκλωπος κρυεροῦ μηδὲν ἐλαφρότερον.

## 380.—ΜΑΚΗΔΟΝΙΟΥ ΤΡΙΑΤΟΥ

Παρθένος εὐπατέρεια Δίκη, πρέσβειρα πολλῶν,  
 οὐ τὸν ἐν εὐσεβίῃ χρυσὸν ἀποστρέφεται·

## THE SATIRICAL EPIGRAMS

### 377.—PALLADAS

WE guests had a miserable fowl to eat and were ourselves devoured by other birds. Two vultures eat Tityus under earth and four vultures eat us alive.<sup>1</sup>

### 378.—BY THE SAME

I CANNOT put up with a wife and with Grammar too, Grammar that is penniless and a wife who is injurious. What I suffer from both is Death and Fate. Now I have just with difficulty escaped from Grammar, but I cannot escape from this shrewish wife, for our contract and Roman law prevent it.

### 379.—AGATHIAS SCHOLASTICUS

No one has the courage to look on your grinders so that none approach your house, for if you always have the famine of Erysichthon<sup>2</sup> himself you will even perhaps devour the friend you invite. Your halls will never see me enter them, for I am not going there to be kept for your belly. But if I ever do go to your house it was no great prowess of Ulysses to face the jaws of Scylla. Rather shall I be much more "all-daring" than he, if I manage to get past you who are no less fearful than the heart-chilling Cyclops.

### 380.—MACEDONIUS THE CONSUL

(*A Reply to App. Plan. No. 314, which should be read first*)

THE high-born virgin Justice, patroness of cities, does not turn her face away from gold that is asso-

<sup>1</sup> It is not clear whom he means by the other birds.

<sup>2</sup> See Ovid, *Met.* viii. 738.

ἀλλὰ καὶ αὐτὰ τάλαντα Διὸς πάγχρυσά τελέσθη,  
οἷσι ταλαντεύει πάντα νόμον βίοντος  
“καὶ τότε δὴ χρύσεια πατὴρ ἐτίθει τάλαντα,”  
εἰ μὴ Ὀμηρείων ἐξελάθου χαρίτων.

## 381.—ΠΑΛΛΑΔΑ

Πᾶσα γυνὴ χόλος ἐστίν· ἔχει δ' ἀγαθὰς δύο ὥρας,  
τὴν μίαν ἐν θαλάμῳ, τὴν μίαν ἐν θανάτῳ.

## 382.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Κεῖτο μὲν Ἀλκιμένης κεκακωμένος ἐκ πυρετοῖο,  
καὶ περὶ λαυκανίην βραγχὰ λαρυγγίων,  
νυσσόμενός τε τὸ πλευρὸν ἄτε ξιφέεσσιν ἀμυχθέν,  
καὶ θαμὰ δυσκελάδοις ἄσθμασι πνευστιῶν  
ἦλθε δὲ Καλλίγνωτος ὁ Κώϊος, ὁ πλατυλέσχης,  
τῆς παιωνιάδος πληθόμενος σοφίης,  
πᾶσαν ἔχων πρόγνωσιν ἐν ἄλγεσιν, οὐ τι περιττὸν  
ἄλλο προαγγέλλων ἢ τὸ γενησόμενον.  
Ἄλκιμένους δ' ἐδόκευεν ἀνάκλιναι, ἐκ τε προσώπου  
φράζετο, καὶ παλάμης ψαῦεν ἐπισταμένως,  
καὶ τὸ περὶ κρισίμων φαέων ἐλογίζετο γράμμα,  
πάντ' ἀναπεμπάζων οὐχ ἑκάς Ἴπποκράτους.  
καὶ τότε τὴν πρόγνωσιν ἐς Ἀλκιμένην ἀνεφώνει  
σεμνοπροσωπήσας καὶ σοβαρευόμενος·  
“Εἴ γε φάρυγξ βομβεῦσα, καὶ ἄγρια τύμματα  
πλευροῦ,  
καὶ πυρετῷ λήξει πνεῦμα δασυνόμενον,  
οὐκέτι τεθνήξει πλευρίτιδι· τοῦτο γὰρ ἡμῖν  
σύμβολον ἐσσομένης ἐστὶν ἀπημοσύνης.



## THE SATIRICAL EPIGRAMS

ciated with piety, but the very scales of Zeus with which he weighs every law of life are of solid gold. "Then did the Father hold out the scales of gold,"<sup>1</sup> if thou hast not forgotten the beauties of Homer.

### 381.—PALLADAS

EVERY woman is a source of annoyance, but she has two good seasons, the one in her bridal chamber and the other when she is dead.

### 382.—AGATHIAS SCHOLASTICUS

ALCIMENES lay in bed sore sick of a fever and giving vent to hoarse wheezings from his wind-pipe, his side pricking him as if he had been pierced by a sword, and his breath coming short in ill-sounding gasps. Then came Callignotus of Cos, with his never-ending jaw, full of the wisdom of the healing art, whose prognosis of pains was complete, and he never foretold anything but what came to pass. He inspected Alcimenes' position in bed and drew conclusions from his face, and felt his pulse scientifically. Then he reckoned up from the treatise on critical days, calculating everything not without his Hippocrates, and finally he gave utterance to Alcimenes of his prognosis, making his face very solemn and looking most serious: "If your throat stops roaring and the fierce attacks of pain in your side cease, and your breathing is no longer made thick by the fever, you will not die in that case of pleurisy, for this is to us a sign of coming freedom

<sup>1</sup> *Il.* ix. 69.

GREEK ANTHOLOGY

θάρσει· τὸν νομικὸν δὲ κάλει, καὶ χρήματα σαυτοῦ  
 εὖ διαθείς, βίοντος λήγε μεριμνοτόκου,  
 καὶ με τὸν ἱητρὸν, προρρήσιος εἵνεκεν ἐσθλῆς,  
 ἐν τριτάτῃ μοίρῃ κάλλιπε κληρονόμον.”

20

383.—ΠΑΛΛΑΔΑ

Ἦν ἄρα καὶ κἀνθῶσι Τύχη χαλεπή τε καὶ ἐσθλή,  
 καὶ Κρόνος ὠρονομεῖ τετραπόδων γένεσιν.  
 ἐξότε γὰρ καὶ τοῦτον ὄνον χαλεπὸς χρόνος ἔσχεν,  
 ἐξ ἀλαβαρχείης γραμματικοῦ γέγονεν.  
 τλήθι φέρειν λοιπὸν, κανθήλιε· γραμματικοῖς γὰρ 5  
 οὐδὲ τέλος κριθῆ, κρῖ δὲ μόνον λέγεται.

384.—ΤΟΥ ΑΥΤΟΥ

Εἰ μοναχοί, τί τοσοῖδε; τοσοῖδε δέ, πῶς πάλι μῦνοι;  
 ὦ πληθὺς μοναχῶν ψευσαμένη μονάδα.

385.—ΤΟΥ ΑΥΤΟΥ

Πλαστὸν ἔχεις τὸν ἔρωτα, φόβῳ δὲ φιλεῖς καὶ ἀνάγκη·  
 τοῦ δὲ φιλεῖν οὕτως οὐδὲν ἀπιστότερον.

386.—ΤΟΥ ΑΥΤΟΥ

Στυγνὴν τὴν Νίκην τις ἰδὼν κατὰ τὴν πόλιν ἐχθρὸς  
 εἶπε· “Θεὰ Νίκη, τίπτε πέπονθας ἄρα;”  
 ἢ δ’ ἀποδυρομένη καὶ μεμφομένη κρίσιν, εἶπεν·  
 “Οὐκ ἔγνωσ σὺ μόνος; Πατρικίῳ δέδομαι.”

<sup>1</sup> There is a play on *Cronos* (Saturn) and *Chronos* (Time).

## THE SATIRICAL EPIGRAMS

from pain. Cheer up, and summoning your lawyer, dispose well of your property and depart from this life, the mother of care, leaving to me, your doctor, in return for my good prognostic, the third part of your inheritance."

### 383.—PALLADAS

So for mokes, too, there is sinister and good Fortune, and Saturn rules the nativities of beasts also; for ever since evil time<sup>1</sup> befel this donkey, it has become a grammarian's instead of being in the alabarch's<sup>2</sup> palace. But bear it patiently henceforth, donkey; for grammarians *crithe* (barley) has no end, but is called only *cri*.<sup>3</sup>

### 384.—BY THE SAME

IF solitaries (monks), why so many? And if so many, how again are they solitary? O crowd of solitaries who give the lie to solitude!

### 385.—BY THE SAME

THY love is counterfeit and thou lovest from fear and by force. But nothing is more treacherous than such love.

### 386.—BY THE SAME

YESTERDAY a certain man seeing Victory in town sour-faced, said: "Goddess Victory, what has befallen thee, then?" But she, lamenting and finding fault with the decision, said: "Dost thou alone not know it? I have been given to Patricius." So

<sup>2</sup> The chief magistrate of the Alexandrian Jews.

<sup>3</sup> *Cri* is an epic form of *crithe*.

GREEK ANTHOLOGY

ἦν ἄρα καὶ Νίκη πολυώδυνος, ἣν παρὰ θεσμὸν  
 Πατρικίος ναύτης ἤρπασεν ὡς ἄνεμον.

5

387.—ΤΟΥ ΑΥΤΟΥ

Πάντες ἄπαξ τρώγουσιν· ὅταν δὲ τρέφη Σαλαμίνοσ,  
 οἴκαδ' ἀριστῶμεν δεύτερον ἐρχόμενοι.

388.—ΛΟΥΚΙΛΛΙΟΥ

Ἄχρισ ἂν ἦς ἄγαμος, Νουμήνιε, πάντα δοκεῖ σοι  
 ἐν τῷ ζῆν εἶναι τῶν ἀγαθῶν ἀγαθά·  
 εἶθ' ὅταν εἰσέλθῃ γαμετή, πάλιν εὐθὺ δοκεῖ σοι  
 ἐν τῷ ζῆν εἶναι πάντα κακῶν τὰ κακά.  
 ἀλλὰ χάριν τεκνίων — ἕξεις, Νουμήνιε, τέκνα,  
 χαλκὸν ἔχων· πτωχὸς δ' οὐδὲ τὰ τέκνα φιλεῖ.

5

389.—ΤΟΥ ΑΥΤΟΥ

Εἰ μὲν ζῆς ἐλάφου ταναὸν χρόνον, ἢ ἐ κορώνης,  
 συγγνώμη πλείστον πλοῦτον ἀγειρομένῳ·  
 εἰ δέ τις ἐσσι βροτῶν, οὓς αὐτίκα γῆρας ἰάπτει,  
 μή σέ γ' ἀπειρεσίων οἴστροσ ἔλῃ κτεάνων·  
 μὴ σὺ μὲν ἀτλήτοισιν ἐν ἄλγεσι θυμὸν ὀλέσσης,  
 χρήσονται δ' ἄλλοι σοῖσ ἀγαθοῖσ ἀπόνωσ.

5

390.—ΤΟΥ ΑΥΤΟΥ

Εἴ με φιλεῖσ, ἔργῳ με φίλει, καὶ μὴ μ' ἀδικήσης,  
 ἀρχὴν τοῦ βλάπτειν τὴν φιλίαν θέμενοσ.

<sup>1</sup> A statue of Victory had been adjudged to this Patricius.

<sup>2</sup> The meaning seems to be: If rich and unmarried you

## THE SATIRICAL EPIGRAMS

Victory, too, was in deep grief at being illegally caught by the sailor Patricius as if she were a breeze.<sup>1</sup>

### 387.—BY THE SAME

EVERYONE takes but one meal, but when Salaminus feasts us we go home and breakfast a second time.

### 388.—LUCILIUS

As long as you are unmarried, Numenius, everything in life seems to you the best of the best, but when a wife enters the house everything again in life seems to you at once the worst of the worst. "But I marry for the sake of having children," says he. You will have children, Numenius, if you have money, but a poor man does not even love his children.<sup>2</sup>

### 389.—BY THE SAME

IF thou livest the long years of a stag or crow thou mayest be pardoned for amassing vast wealth, but if thou art one of mortal men, whom old age right soon assails, let not the furious desire of immeasurable possessions beset thee, lest thou destroy thy soul in insufferable torture and others use thy goods without toiling for them.

### 390.—BY THE SAME

IF thou lovest me, love me indeed, and do me no evil, making friendship the beginning of injury. For will have children—people running after your money and wishing you to adopt them; but if poor and married, your children will be a source of trouble.

GREEK ANTHOLOGY

πᾶσι γὰρ ἀνθρώποισιν ἐγὼ πολὺ κρέσσονα φημί  
τὴν φανεράν ἔχθραν τῆς δολερῆς φιλίας.  
φασὶ δὲ καὶ νήεσσιν ἀλιπλανέεσσι χερείους  
τὰς ὑφάλους πέτρας τῶν φανερῶν σπιλάδων.

5

391.—ΤΟΥ ΑΥΤΟΥ

Μῦν Ἀσκληπιάδης ὁ φιλάργυρος εἶδεν ἐν οἴκῳ,  
καὶ “Τί ποιεῖς, φησίν, φίλτατε μῦ, παρ’ ἐμοί ;”  
ἠδὺ δ’ ὁ μῦς γελάσας, “Μηδέν, φίλε, φησί, φοβηθῆς,  
οὐχὶ τροφῆς παρὰ σοὶ χρήζομεν, ἀλλὰ μονῆς.”

392.—ΤΟΥ ΑΥΤΟΥ

Μύρμηκος πτερόεντος ὑπὲρ νώτοιο καθεσθεῖς  
Ἦδραστος ῥήτωρ τοῖον ἔλεξεν ἔπος·  
“Ἰπτασο· τὸν σὸν ἔχεις, ὦ Πήγασε, Βελλεροφόντην,”  
φέρτατον ἠρώων, ἠμιθανῆ σκελετόν.

393.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἔστιν θυγατρὸς μείζον βάρους· εἰ δὲ δοκεῖ σοι,  
Εὐκτῆμων, εἶναι κοῦφον, ἄκουσον ἐμοῦ.  
ἔστιν σοὶ κήλη, κάμοι θυγάτηρ· λάβε ταύτην,  
καὶ δός μοι κήλας ἀντὶ μιᾶς ἑκατόν.

394.—ΑΛΛΟ

Ποιητῆς πανάριστος ἀληθῶς ἔστιν ἐκεῖνος,  
ὅστις δειπνίζει τοὺς ἀκροασαμένους.  
ἦν δ’ ἀναγινώσκη, καὶ νήστιας οἴκαδε πέμπη,  
εἰς αὐτὸν τρεπέτω τὴν ἰδίαν μανίην.

## THE SATIRICAL EPIGRAMS

I say that for all men open enmity is much better than deceptive friendship. They say, too, that for seafaring ships sunken reefs are worse than visible rocks.

### 391.—BY THE SAME

ASCLEPIADES the miser saw a mouse in his house and said: "My dearest mouse, what business have you here with me?" And the mouse said, smiling sweetly: "Fear nothing, my friend, I do not seek board with you, but residence."

### 392.—BY THE SAME

ADRASTUS the rhetor, seating himself on the back of a winged ant, spoke as follows: "Fly, O Pegasus, thou hast thy Bellerophon." Yes indeed the most doughty of heroes, a half-dead skeleton.<sup>1</sup>

### 393.—BY THE SAME

THERE is no greater burden than a daughter, and if, Euctemon, you think it is a light one, listen to me. You have a hydrocele and I have a daughter; take her and give me a hundred hydroceles instead of one.

### 394.—BY THE SAME

HE is really the most excellent of poets who gives supper to those who have listened to his recitation. But if he reads to them and sends them home fasting, let him turn his own madness<sup>2</sup> on his own head.

<sup>1</sup> *cp.* No. 104.

<sup>2</sup> *i.e.* his passion for making and reciting verse.

GREEK ANTHOLOGY

395.—ΝΙΚΑΡΧΟΥ

Πορδὴ ἀποκτέννει πολλοὺς ἀδιέξοδος οὔσα·  
πορδὴ καὶ σώζει τραυλὸν ἰεῖσα μέλος.  
οὐκοῦν εἰ σώζει, καὶ ἀποκτέννει πάλι πορδὴ,  
τοῖς βασιλεῦσιν ἴσην πορδὴ ἔχει δύναμιν.

396.—ΔΟΥΚΙΑΝΟΥ

Πολλάκις οἶνον ἔπεμψας ἐμοί, καὶ πολλάκις ἔγνω  
σοὶ χάριν, ἠδυπότῳ νέκταρι τερπόμενος.  
νῦν δ' εἶπερ με φιλεῖς, μὴ πέμψῃς· οὐ δέομαι γὰρ  
οἴνου τοιούτου, μηκέτ' ἔχων θρίδακας.

397.—ΤΟΥ ΑΥΤΟΥ

Πολλὰς μυριάδας ψηφίζων Ἀρτεμίδωρος,  
καὶ μηδὲν δαπανῶν, ζῆ βίον ἡμίονων,  
πολλάκις αἰ χρυσοῦ τιμαλφέα φόρτον ἔχουσαι  
πολλὸν ὑπὲρ νώτου, χόρτον ἔδουσι μόνον.

398.—ΝΙΚΑΡΧΟΥ

Τὴν κεφαλὴν βάπτων τις ἀπώλεσε τὰς τρίχας αὐτάς,  
καὶ δασὺς ὦν λίαν, ὧν ἅπας γέγονεν.  
τοῦτο βαφεὺς ἐπόησε, τὸ μηκέτι κουρέα τέμνειν  
μήτε κόμην λευκὴν μήτε μελαινομένην.

399.—ΑΠΟΛΛΙΝΑΡΙΟΥ

Γραμματικός ποτ' ὄνῳ ἐποχούμενος ἐξεκυλίσθη,  
καὶ τῆς γραμματικῆς, ὡς λόγος, ἐξέπεσεν.  
εἶθ' ἐξῆς ἐβίου κοινὸν βίον, ὡς ἰδιώτης,  
ὧν ἐδίδασκεν αἰεὶ μηδὲν ἐπιστάμενος.



## THE SATIRICAL EPIGRAMS

### 395.—NICARCHUS

A F—T which cannot find an outlet kills many a man; a f—t also saves, sending forth its lispig music. Therefore if a f—t saves, and on the other hand kills, a f—t has the same power as kings.

### 396.—LUCIAN

YOU often sent me wine and I was often grateful to you, enjoying the draught of sweet nectar. But now if you love me, don't send any, for I don't wish for such wine, not having now any lettuces.<sup>1</sup>

### 397.—BY THE SAME

ARTEMIDORUS, reckoning his fortune at many times ten thousand, and spending nothing, leads the life of mules, who often, carrying on their backs a heavy and precious load of gold, only eat hay.

### 398.—NICARCHUS

A MAN, by dyeing his head, destroyed the hair itself, and his head from being very hairy became all like an egg. The dyer attained this result, that no barber now ever cuts his hair be it white or dark.

### 399.—APOLLINARIUS

A GRAMMARIAN riding on a donkey fell off it, and, they say, lost his memory of grammar; then afterwards he led an ordinary life without any profession, not knowing a word of what he had always been

<sup>1</sup> *i.e.* to make into salad with the vinegar.

ἀλλὰ Γλύκων ἔπαθεν τούναντίον· ὦν γὰρ ἄπειρος  
καὶ κοινῆς γλώττης, οὐχ ὅτι γραμματικῆς,  
νῦν Λιβυκοὺς κάνθωνας ὀχούμενος, εἴτ' ἀποπίπτων  
πολλάκις, ἐξαίφνης γραμματικὸς γέγονεν.

## 400.—ΛΟΥΚΙΑΝΟΥ

Ἰλαθι, Γραμματικὴ φυσίζοε, ἴλαθι λιμοῦ  
φάρμακον εὐρομένη “Μῆνιν ἄειδε θεά.”  
νῆδον ἐχρήν καὶ σοὶ περικαλλέα δωμήσασθαι,  
καὶ βωμὸν θνέων μὴ ποτε δευόμενον.  
καὶ γὰρ σοῦ μεσταὶ μὲν ὁδοί, μεστή δὲ θάλασσα  
καὶ λιμένες, πάντων δέκτρια Γραμματικῆ.

## 401.—ΤΟΥ ΑΥΤΟΥ

Ἰητήρ τις ἐμοὶ τὸν ἐὸν φίλον υἱὸν ἔπεμψεν,  
ὥστε μαθεῖν παρ' ἐμοὶ ταῦτα τὰ γραμματικά.  
ὡς δὲ τὸ “Μῆνιν ἄειδε” καὶ “ἄλγεα μυρὶ” ἔθηκεν”  
ἔγνω, καὶ τὸ τρίτον τοῖσδ' ἀκόλουθον ἔπος  
“πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν,”  
οὐκέτι μιν πέμπει πρὸς με μαθησόμενον.  
ἀλλὰ μ' ἰδὼν ὁ πατήρ, “Σοὶ μὲν χάρις,” εἶπεν,  
“ἔταῖρε·

αὐτὰρ ὁ παῖς παρ' ἐμοὶ ταῦτα μαθεῖν δύναται  
καὶ γὰρ ἐγὼ πολλὰς ψυχὰς Ἄϊδι προΐάπτω,  
καὶ πρὸς τοῦτ' οὐδὲν γραμματικοῦ δέομαι.”

R. Bland, in *Collections from the Greek Anthology*, 1813,  
p. 447; *Translations, chiefly from the Greek Anthology*, p. 58.

## 402.—ΤΟΥ ΑΥΤΟΥ

Μηδεῖς μοι ταύτην, Ἐρασίστρατε, τὴν σπατάλην σου  
ποιήσῃε θεῶν, ἧ σὺ κατασπαταλᾷς,

## THE SATIRICAL EPIGRAMS

teaching. But just the opposite happened to Glycon; for, having been ignorant of the vulgar tongue, not to speak of grammar, now, by riding on Libyan donkeys and often falling off them, he has suddenly become a grammarian.<sup>1</sup>

### 400.—LUCIAN

HAIL, Grammar, giver of life! Hail, thou whose cure for famine is "Sing, O goddess, the wrath"! Men should build a splendid temple to thee, too, and an altar never lacking sacrifice. "For the ways are full of thee, and the sea and its harbours are full of thee,"<sup>2</sup> Grammar, the hostess of all.

### 401.—BY THE SAME

A PHYSICIAN sent me his dear son to be taught by me those elementary lessons. And when he had read "Sing the Wrath" and "imposed a thousand woes," and the third verse that follows these, "Many strong souls he sped to Hades," his father no longer sends him to learn from me, but on seeing me said: "All thanks to you, my friend, but the boy can learn that at home, for I speed down many souls to Hades, and for that I have no need of a grammarian."

### 402.—BY THE SAME

MAY none of the gods, Erasistratus, create for me that luxury in which you riot, monstrously eating

<sup>1</sup> A development of the well-known pun, ἀπ' ὄνου (ἀπὸ νοῦ) πεισών.

<sup>2</sup> Parodied from the outset of Aratus' *Phaenomena*.

GREEK ANTHOLOGY

ἔσθων ἐκτραπέλως στομάχων κακά, χείρονα λιμοῦ,  
 οἷα φάγοιεν ἐμῶν ἀντιδίκων τεκνία.  
 πεινάσαιμι γὰρ αὐθις ἔτι πλέον, ἢ πρὶν ἐπείνων, 5  
 ἢ χορτασθεῖην τῆς παρὰ σοὶ σπατάλης.

403.—ΤΟΥ ΑΥΤΟΥ

Εἰς Ποδάγραν

Μισόπτωχε θεά, μούνη πλούτου δαμάτειρα,  
 ἢ τὸ καλῶς ζῆσαι πάντοτ' ἐπισταμένη,  
 εἰ δὲ καὶ ἀλλοτρίοις ἐπιῤυζομένη ποσὶ χαίρεις,  
 πιλοφορεῖν<sup>1</sup> τ' οἶδας, καὶ μύρα σοι μέλεται,  
 τέρπει καὶ στέφανός σε, καὶ Αὔσονίου πόμα Βάκχου. 5  
 ταῦτα παρὰ πτωχοῖς γίνεται οὐδέποτε.  
 τοῦνεκα νῦν φεύγεις πενίης τὸν ἀχάλλεον οὐδόν,  
 τέρπη δ' αὖ πλούτου πρὸς πόδας ἐρχομένη.

404.—ΤΟΥ ΑΥΤΟΥ

Οὐδέποτε εἰς πορθμεῖον ὁ κηλήτης Διόφαντος  
 ἐμβαίνει μέλλων εἰς τὸ πέραν ἀπίναι  
 τῆς κήλης δ' ἐπάνωθε τὰ φορτία πάντα τεθεικῶς  
 καὶ τὸν ὄνον, διαπλεῖ σινδόν' ἐπαράμενος.  
 ὥστε μάτην Τρίτωνες ἐν ὕδασι δόξαν ἔχουσιν, 5  
 εἰ καὶ κηλήτης ταῦτὸ ποιεῖν δύναται.

405.—ΤΟΥ ΑΥΤΟΥ

Ὁ γρυπὸς Νίκων ὀσφραίνεται οἴνου ἄριστα,  
 οὐ δύναται δ' εἰπεῖν οἷος ἂν ἦ ταχέως.

<sup>1</sup> So Jacobs: ὀπλοφορεῖν MS.

<sup>1</sup> i.e. felt bandages, but with an allusion to the felt cap of office of the Roman *flamines*.

<sup>2</sup> The point lies in these things being remedies for the gout

## THE SATIRICAL EPIGRAMS

plagues of the stomach worse than famine, such as I wish the children of my enemies might eat. I would starve again even more than I used to starve rather than gorge myself with the luxuries of your table.

403.—BY THE SAME

*To the Gout*

GODDESS who hatest the poor, sole vanquisher of wealth, who ever knowest to live well, even though it is thy joy to sit on the feet of others, thou knowest how to wear felt,<sup>1</sup> and thou art fond of ointments. A garland delights thee and draughts of Italian wine.<sup>2</sup> These things are never found among the poor. Therefore thou fliest the brassless threshold<sup>3</sup> of poverty, and delightest to come to the feet<sup>4</sup> of wealth.

404.—BY THE SAME

DIOPHANTES with the hydrocele, when he wants to cross to the other side, never gets into the ferry-boat, but putting all his packages and his donkey on the hydrocele, sails across hoisting a sheet. So that in vain have the Tritons glory in the waters if a man with a hydrocele can do the same.

405.—BY THE SAME<sup>5</sup>

CROOK-NOSED NICON has an admirable nose for wine, but he can't tell quickly what it is like, for scarcely as well as luxuries, but I have no idea what is the "garland" alluded to.

<sup>1</sup> The threshold of the gods in Homer is brazen; brassless here of course means penniless.

<sup>2</sup> The phrase means also "to serve," and the point of l. 3 also seems to depend on the same double meaning.

<sup>3</sup> More probably by Nicarchus.

GREEK ANTHOLOGY

ἐν τρισὶν ὥραις γὰρ θεριναῖς μόλις αἰσθάνετ' αὐτός,  
 ὡς ἂν ἔχων πηχῶν ῥίνα διακοσίων.  
 ὦ μεγάλου μυκτῆρος· ὅταν ποταμὸν διαβαίῃη,  
 θηρεύει τούτῳ πολλάκις ἰχθύδια.

406.—ΝΙΚΑΡΧΟΥ

Τοῦ γρυποῦ Νίκωνος ὀρώ τὴν ῥίνα, Μένιππε·  
 αὐτὸς δ' οὐ μακρὰν φαίνεται εἶναι ἔτι.  
 πλὴν ἤξει, μείνωμεν ὅμως· εἰ γὰρ πολὺ, πέντε  
 τῆς ῥινὸς σταδίου, οἶομαι, οὐκ ἀπέχει.  
 ἀλλ' αὐτὴ μὲν, ὀράς, προπορεύεται· ἦν δ' ἐπὶ  
 βουνὸν  
 ὑψηλὸν στῶμεν, καὐτὸν ἐσοψόμεθα.

407.—ΤΟΥ ΑΥΤΟΥ

Τὸν λεπτὸν θακεῦντα Μενέστρατον εἶαρος ὄρη  
 μύρμηξ ἐξελθὼν εἴλκυσεν εἰς ῥαγάδα·  
 μυῖα δ' ἐπιπτᾶσ' αὐτὸν ἀνήρπασεν, ὡς Γανυμήδη  
 αἰετὸς εἰς θαλάμους οὐρανόυ Κρονίδεω·  
 πίπτει δ' ἐκ χειρῶν μυῖης, κοῦδ' ὡς θίγε γαίης,  
 ἐκ δ' ἀράχνης ἴστοῦ τῶν βλεφάρων κρέματαί.

408.—ΛΟΤΚΙΑΝΟΥ

Τὴν κεφαλὴν βάπτεις, τὸ δὲ γῆρας οὔποτε βάψεις,  
 οὔδὲ παρειᾶων ἐκτανύσεις ῥυτίδας.  
 μὴ τοίνυν τὸ πρόσωπον ἅπαν ψιμύθῳ κατάπλαττε,  
 ὥστε προσωπεῖον, κοῦχὶ πρόσωπον ἔχειν.  
 οὔδὲν γὰρ πλέον ἐστὶ· τί μαίνεαι; οὔποτε φῦκος  
 καὶ ψίμυθος τεύξει τὴν Ἐκάβην Ἐλένην.

## THE SATIRICAL EPIGRAMS

in three summer hours<sup>1</sup> does he smell it himself, since his nose is two hundred cubits long. O what a huge nose! When he crosses a river he often catches little fish with it.

### 406.—NICARCHUS

I SEE Nicon's hooked nose, Menippus, and it is evident that he himself is not far off. Well, he will come; let us wait all the same, for at most he is not, I suppose, more than half a mile from his nose. But it, as you see, comes on in front of him, and if we stand on a high hill we shall get a view of him too.

### 407.—BY THE SAME

As lean Menestratus was sitting in spring-time an ant came out and pulled him into a crevice; but a fly flew up and carried him off, just as the eagle carried Ganymede to the heavenly chamber of Zeus. He fell from the fly's hands, but not even so did he light on the earth, but is hanging by his eyelids from a spider's web.

### 408.—LUCIAN

You dye your hair, but you will never dye your old age, or smooth out the wrinkles of your cheeks. Then don't plaster all your face with white lead, so that you have not a face, but a mask; for it serves no purpose. Why are you out of your wits? Rouge and paste will never turn Hecuba into Helen.

<sup>1</sup> As twelve hours were counted from sunrise to sunset, summer hours were longest.

## GREEK ANTHOLOGY

## 409.—ΓΑΙΤΟΥΔΙΚΟΤ

Τετράκις ἀμφορέως περὶ χείλεσι χείλεα θεῖσα  
 Σειληνὶς πάσας ἐξερόφησε τρύγας.  
 εὐχαίτα Διόνυσε, σέ δ' ὕδασι νούκ ἐμίηνεν·  
 ἀλλ' οἶος πρώτης ἦλθες ἀπ' οἰνοπέδης,  
 τοῖόν σε προῦπινεν ἀφειδέως, ἄγγος ἔχουσα  
 εἰσότε καὶ νεκύων ἦλθεν ἐπὶ ψάμαθον.

## 410.—ΛΟΥΚΙΑΝΟΥ

Τοῦ πωγωνοφόρου Κυνικοῦ, τοῦ βακτροπροσαίτου,  
 εἶδομεν ἐν δείπνῳ τὴν μεγάλην σοφίαν.  
 θέρμων μὲν γὰρ πρῶτον ἀπέσχετο καὶ ῥαφανίδων,  
 μὴ δεῖν δουλεύειν γαστρὶ λέγων ἀρετήν.  
 εὖτε δ' ἐν ὀφθαλμοῖσιν ἴδεν χιονώδεα βόλβαν  
 στρυφνήν, ἣ πιτυτὸν ἤδη ἐκλεπτε νόον,  
 ἤτησεν παρὰ προσδοκίαν, καὶ ἔτρωγεν ἀληθῶς,  
 κούδεν ἔφη βόλβαν τὴν ἀρετὴν ἀδικεῖν.

## 411.—ΑΔΕΣΠΟΤΟΝ

Εἰς βαλανεῖον ἐκπύρωτον

Τοῦτο πυρὰν μᾶλλον κλήζειν δεῖ, κού βαλανεῖον,  
 ἦν ποθ' ὁ Πηλεΐδης ἤψε Μενoitιάδη,  
 ἣ τὸν Μηδείης στέφανον, τὸν † γείτονα Ἐρινὺς  
 ἐν θαλάμοις Γλαύκης εἶνεκεν Αἰσονίδου.  
 φεῖσαί μου, βαλανεῦ, πρὸς τοῦ Διός· εἰμὶ γὰρ ἀνὴρ  
 πάντα γράφων τὰ βροτῶν ἔργα καὶ ἀθανάτων,  
 εἰ δὲ πρόκειται σοι πολλοὺς ζῶντας κατακαίειν.  
 ἄπτε πυρὰν ξυλίην, δήμει, μὴ λιθίην.



## THE SATIRICAL EPIGRAMS

### 409.—GAETULICUS

FOUR times putting her lips to the lips of the jar Silenis drank up the last dregs. Fair-haired Dionysus, she defiled thee not with water, but even as thou first didst come from the vineyard she used to quaff thee generously, holding a cup even until she went to the sands of the dead.

### 410.—LUCIAN

WE saw at supper the great wisdom of the Cynic, that bearded beggar with the staff. To begin with he abstained from pulse and radishes, saying that virtue should not be the belly's slave. But when he saw before his eyes a snow-white sow's womb with sharp sauce, a dish that soon stole away his prudent mind, he asked for some unexpectedly, and really started eating, saying that a sow's womb does no harm to virtue.

### 411.—ANONYMOUS

#### *On an overheated Bath*

YOU should call this not a bath but rather a funeral pyre such as Achilles lit for Patroclus, or Medea's crown that the Fury set afire (?) in the bridal chamber of Glauce because of Jason. Spare me, bathman, for God's sake, for I am a man who write all the deeds of men and gods. But if it is your purpose to burn numbers of us alive, light a wooden pyre, executioner, and not a stone one.

GREEK ANTHOLOGY

412.—ANTIOXOT

Ψυχὴν μὲν γράψαι χαλεπὸν, μορφὴν δὲ χαράξαι  
 ῥάδιον· ἀλλ' ἐπὶ σοὶ τοῦμπαλιν ἀμφότερον.  
 τῆς μὲν γὰρ ψυχῆς τὸ διάστροφον ἔξω ἄγουσα  
 ἐν τοῖς φαινομένοις ἢ Φύσις εἰργάσατο·  
 τὸν δ' ἐπὶ τῆς μορφῆς θόρυβον καὶ σώματος ὕβριν 5  
 πῶς ἂν τις γράψαι, μῆδ' ἐσιδεῖν ἐθέλων;

413.—AMMIANOT

Ὡς κῆπον τεθυκῶς, δεῖπνον παρέθηκεν Ἀπελλῆς,  
 οἰόμενος βόσκειν ἀντὶ φίλων πρόβατα.  
 ἦν ῥαφανίς, σέρις ἦν, τῆλις, θρίδακες, πράσα,  
 βολβοί,  
 ὠκιμον, ἠδύοσμον, πήγανον, ἀσπάραγος·  
 δείσας δ' ἐκ τούτων μὴ καὶ χόρτον παραθῆ μοι, 5  
 δειπνήσας θέρμους ἡμιβρεχεῖς, ἔφυγον.

414.—ΗΔΥΛΟΤ

Λυσιμελοῦς Βάκχου καὶ λυσιμελοῦς Ἀφροδίτης  
 γεννᾶται θυγάτηρ λυσιμελῆς ποδιάγρα.

415.—ΑΝΤΙΠΑΤΡΟΤ ἢ ΝΙΚΑΡΧΟΤ

Τίς σοῦ, Μεντορίδη, προφανῶς οὕτως μετέθηκεν  
 τὴν πυγῆν, οὐπερ τὸ στόμ' ἔκειτο πρὸ τοῦ;  
 βδεῖς γάρ, κοῦκ ἀναπνεῖς, φθέγγη δ' ἐκ τῶν καταγείων.  
 θαῦμά μ' ἔχει τὰ κάτω πῶς σου ἄνω γέγονεν.

416.—ΑΔΗΛΟΝ

Χρήματα καὶ πόρνας παραγίνεται· οὐκ ἀλεγίζω.  
 μισεῖτω με τάλας χρυσὸς ὁ πορνοφίλας.

## THE SATIRICAL EPIGRAMS

### 412.—ANTIOCHUS

To paint the soul is difficult, to sketch the outward shape is easy, but in your case both are just the opposite. For Nature, bringing outside the perversity of your soul, has wrought so that it is a visible object; but as for the tumult of your person and the offensiveness of your body, how could one paint it when one does not even wish to look on it?

### 413.—AMMIANUS

APELLES gave us a supper as if he had butchered a garden, thinking he was feeding sheep and not friends. There were radishes, chicory, fenugreek, lettuces, leeks, onions, basil, mint, rue, and asparagus. I was afraid that after all these things he would serve me with hay, so when I had eaten some half-soaked lupins I went off.

### 414.—HEDYLUS

THE daughter of limb-relaxing Bacchus and limb-relaxing Aphrodite is limb-relaxing Gout.

### 415.—ANTIPATER or NICARCHUS

WHO, Mentorides, so obviously transferred your breech to the place where your mouth formerly was? For you break wind and do not breathe, and you speak from the lower storey. I wonder how your lower parts became your upper!

### 416.—ANONYMOUS

MONEY comes into the hands of whores too. I care not. Let wretched gold that loves whores hate me.

GREEK ANTHOLOGY

417.—ΑΔΗΛΟΝ

Ἐπὶ γυναικὶ πρεσβυτέρα νέφ' ἐνοχλησάσῃ  
 Ἄλλην δρῦν βαλάνιζε, Μενέσθιον· οὐ γὰρ ἔγωγε  
 ἔκκαιρον μῆλων προσδέχομαι ῥυτίδα·  
 ἀλλ' αἰεὶ πεπόθηκα συνακμάζουσιν ὀπώρην.  
 ὥστε τί πειράζεις λευκὸν ἰδεῖν κόρακα;

418.—ΤΡΑΙΑΝΟΥ ΒΑΣΙΛΕΩΣ

Ἄντιον ἡελίου στήσας ῥίνα καὶ στόμα χάσκων,  
 δείξεις τὰς ὥρας πᾶσι παρερχομένοις.

419.—ΦΙΛΩΝΟΣ

Αἱ πολιαὶ σὺν νῶ γεραρώτεραι· αἱ γὰρ ἄτερ νοῦ  
 μᾶλλον τῶν πολλῶν εἰσὶν ὄνειδος ἐτῶν.

420.—ΑΛΛΟ

Αἱ τρίχες, ἦν σιγαῆς, εἰσὶ φρένες· ἦν δὲ λαλήσης,  
 ὡς αἱ τῆς ἤβης, οὐ φρένες, ἀλλὰ τρίχες.

421.—ΑΠΟΛΛΙΝΑΡΙΟΥ

Ἄν μὲν ἀπόντα λέγῃς με κακῶς, οὐδὲν ἀδικεῖς με,  
 ἂν δὲ παρόντα καλῶς, ἴσθι κακῶς με λέγων.

422.—ΑΝΤΙΟΧΟΥ

Εἰς ἀπαίδευτον ἐπιδειξάμενον

Βήσας, εἰ φρένας εἶχεν, ἀπήγγχετο· νῦν δ' ὑπ' ἀνοίας  
 καὶ ζῆ καὶ πλουτεῖ, καὶ μετὰ τὴν πάροδον.

<sup>1</sup> i.e. it is as difficult to get hold of me as to meet with a white crow.

## THE SATIRICAL EPIGRAMS

### 417.—ANONYMOUS

*On an Elderly Woman annoying a Young Man*

SHAKE the acorns off another oak, Menesthion; for I do not accept wrinkled apples past their season, but have ever desired fruit in its prime like myself; so why try to see a white crow?<sup>1</sup>

### 418.—THE EMPEROR TRAJAN

IF you put your nose pointing to the sun and open your mouth wide, you will show all passers-by the time of day.<sup>2</sup>

### 419.—PHILO

GREY hairs are more venerable together with good sense, for when they are not accompanied by sense they are rather a reproach to advanced age.

### 420.—ANONYMOUS

YOUR grey hairs, if you keep silent, are wisdom, but if you speak they are not wisdom but hairs, like those of youth.

### 421.—APOLLINARIUS

IF you speak ill of me in my absence you do me no injury; but if you speak well of me in my presence, know that you are speaking ill of me.

### 422.—ANTIOCHUS

*On an Illiterate Man speaking in Public*

BESAS, if he had any sense, would have hanged himself, but now, being such a fool, he both lives and grows rich even after his appearance in public.

<sup>2</sup> Your nose would act as the index of a sun-dial. In *βίβα* the emperor has been guilty of a false quantity.

GREEK ANTHOLOGY

423.—ΕΛΛΑΔΙΟΤ

Βάπτων πάντα, βαφεῦ, καὶ χρωματίοις μεταβάλλων  
καὶ πενήνην βάψας, πλούσιος ἐξεφάνης.

424.—ΠΙΣΩΝΟΣ

Γαίης ἐκ Γαλατῶν μηδ' ἄνθεα, ἧς ἀπὸ κόλπων  
ἀνθρώποις ὀλέτειραι Ἐρινύες ἐβλάστησαν.

425.—ΑΔΗΛΟΝ

Γινώσκειν σε θέλω, Πλακιανέ, σαφῶς, ὅτι πᾶσα  
ἔγχαλκος γραῖα πλουσία ἐστὶ σορός.

426.—ΑΛΛΟ

Εἰς Ὀπιανὸν ἡγεμόνα πότην

Γράμμα περισσὸν ἔχεις τὸ προκείμενον· ἦν ἀφέλη τοῦ  
τουτό σοι, οἰκεῖον κτήση ἀπλῶς ὄνομα.

427.—ΛΟΤΚΙΑΝΟΤ

Δαίμονα πολλὰ λαλῶν ὀζόστομος ἐξορκιστῆς  
ἐξέβαλ', οὐχ ὄρκων, ἀλλὰ κόπρων δυνάμει.

428.—ΤΟΥ ΑΥΤΟΥ

Εἰς τί μάτην νίπτεις δέμας Ἰνδικόν; ἴσχειο τέχνης  
οὐ δύνασαι δνοφερὴν νύκτα καθηλιάσαι.

## THE SATIRICAL EPIGRAMS

### 423.—HELLADIUS

DYER who dyest all things and changest them with thy colours, thou hast dyed thy poverty too, and turned out a rich man.

### 424.—PISO

DON'T expect flowers from the land of Galatia, from whose bosom sprang the Furies, destroyers of men.<sup>1</sup>

### 425.—ANONYMOUS

I WOULD have you know, Placianus, that every old woman with money is a rich coffin.

### 426.—ANONYMOUS

*On Opianus, a hard-drinking Governor*

THE first letter of your name is superfluous; if one takes it away you will acquire by simple means a name that suits you.<sup>2</sup>

### 427.—LUCIAN

THE exorcist with the stinking mouth cast out many devils by speaking, not by the virtue of his exorcisms, but by that of dung.

### 428.—BY THE SAME

WHY do you wash in vain your Indian body? Give up that device. You cannot shed the sunlight on dark night.

<sup>1</sup> There was no legend of the Galatian origin of the Furies; he must mean the natives.    <sup>2</sup> *i.e.* Pianus (*pino*, I drink).

GREEK ANTHOLOGY

429.—ΤΟΥ ΑΥΤΟΥ

Ἐν πᾶσιν μεθύουσιν Ἀκινδυνος ἤθελε νήφειν,  
ταῦνεκα καὶ μεθύειν αὐτὸς ἔδοξε μόνος.

430.—ΤΟΥ ΑΥΤΟΥ

Εἰ τὸ τρέφειν πρόγωνα δοκεῖς σοφίαν περιποιεῖν,  
καὶ τράγος εὐπώγων αἰψ' ὄλος<sup>1</sup> ἐστὶ Πλάτων.

431.—ΤΟΥ ΑΥΤΟΥ

Εἰ ταχὺς εἰς τὸ φαγεῖν καὶ πρὸς δρόμον ἀμβλὺς ὑπάρχει  
τοῖς ποσὶ σου τρῶγε, καὶ τρέχε τῷ στόματι.

432.—ΤΟΥ ΑΥΤΟΥ

Ἔσβεσε τὸν λύχνον μῶρος, ψυλλῶν ὑπὸ πολλῶν  
δακνόμενος, λέξας· “ Οὐκέτι με βλέπετε.”

433.—ΤΟΥ ΑΥΤΟΥ

Ζωγράφε, τὰς μορφὰς κλέπτεις μόνον· οὐ δύνασαι δὲ  
φωνὴν συληῆσαι χρώματι πειθόμενος.

434.—ΤΟΥ ΑΥΤΟΥ

Ἦν ἐσίδης κεφαλὴν μαδαράν, καὶ στέρνα, καὶ ὤμους,  
μηδὲν ἐρωτήσης· μῶρον ὀρᾶς φαλακρόν.

435.—ΤΟΥ ΑΥΤΟΥ

Θαυμάζειν μοι ἔπεισιν, ὅπως Βύτος ἐστὶ σοφιστής,  
οὔτε λόγον κοινόν, οὔτε λογισμὸν ἔχων.

<sup>1</sup> αἴπολος MS.: corr. Unger.



## THE SATIRICAL EPIGRAMS

### 429.—BY THE SAME

ACINDYNUS wished to keep sober when all the others were drunk ; therefore he was the only man who was thought to be drunk.

### 430.—BY THE SAME

IF you think that to grow a beard is to acquire wisdom, a goat with a fine beard is at once a complete Plato.

### 431.—BY THE SAME

IF you are quick at eating and tardy in running, eat with your feet and run with your mouth.

### 432.—BY THE SAME

A FOOL put out the lamp when he was bitten by many fleas, saying : " You can't see me any longer."

### 433.—BY THE SAME

PAINTER, thou stealest the form only, and canst not, trusting in thy colours, capture the voice.

### 434.—BY THE SAME

IF you see a hairless head, breast, and shoulders, make no enquiries ; it is a bald fool that you see.<sup>1</sup>

### 435.—BY THE SAME

IT strikes me as wonderful how Bytus is a sophist, since he has neither common speech nor reason.

<sup>1</sup> This possibly refers to a Cynic, as they used to go about with bare breasts and shoulders.

GREEK ANTHOLOGY

436.—ΤΟΥ ΑΥΤΟΥ

Θάπττον ἔην λευκοὺς κόρακας πτηνάς τε χελώνας  
εὐρεῖν, ἧ δόκιμον ῥήτορα Καππαδόκην.

437.—ΑΡΑΤΟΥ

Αιάζω Διότιμον, ὃς ἐν πέτραισι κάθηται,  
Γαργαρέων παισὶν βῆτα καὶ ἄλφα λέγων.

438.—ΜΕΝΑΝΔΡΟΥ

Κορινθίῳ πίστευε, καὶ μὴ χρῶ φίλῳ.

439.—ΔΙΦΙΛΟΥ

Τὸ μὲν Ἄργος ἵππιον, οἱ δ' ἐνοικούντες λύκοι.

440.—ΠΙΤΤΑΚΟΥ

Μεγαρεῖς δὲ φεύγε πάντας· εἰσὶ γὰρ πικροί.

441.—ΦΙΛΙΣΚΟΥ

Ὁ Πειραιεὺς κάρνον μέγ' ἐστὶ καὶ κενόν.

442.—ΑΔΕΣΠΟΤΟΝ

Τρὶς με τυραννήσαντα τοσαυτάκις ἐξεδίωξεν  
δῆμος Ἐρεχθῆος, καὶ τρὶς ἐπηγάγετο,  
τὸν μέγαν ἐν βουλῇ Πεισίστρατον, ὃς τὸν Ὀμηρον  
ἠθροῖσα, σποράδην τὸ πρὶν ἀειδόμενον·  
ἡμέτερος γὰρ κείνος ὁ χρύσεος ἦν πολιήτης,  
εἶπερ Ἀθηναῖοι Σμύρναν ἀποκίσαμεν.

## THE SATIRICAL EPIGRAMS

### 436.—BY THE SAME

YOU will sooner find white crows and winged tortoises than a Cappadocian who is an accomplished orator.

### 437.—ARATUS

I LAMENT for Diotimus,<sup>1</sup> who sits on stones repeating Alpha and Beta to the children of Gargarus.

### 438.—MENANDER

TRUST in (?) a Corinthian and don't make him a friend.

### 439.—DIPHILUS

ARGOS is the land of horses, but the inhabitants are wolves.

### 440.—PITTACUS (?)<sup>2</sup>

AVOID all Megarians, for they are bitter.

### 441.—PHILISCUS

THE Piraeus is a big nut and empty.

### 442.—ANONYMOUS

THRICE I reigned as tyrant, and as many times did the people of Erechtheus expel me and thrice recall me, Pisistratus, great in council, who collected the works of Homer formerly sung in fragments. For that man of gold was our fellow-citizen, if we Athenians colonized Smyrna.

<sup>1</sup> The epigram is not meant to be satirical. Diotimus was a poet obliged to gain his living by teaching in an obscure town. <sup>2</sup> We expect the name of a comic poet.

## BOOK XII

### STRATO'S *MUSA PUERILIS*

STRATO, whose name this book bears, lived probably in the reign of Hadrian. It has generally been supposed that the whole book is an anthology of poems on this peculiar subject made by him, but it seems more probable to me that Strato published merely a collection of his own poems, and that it was Cephalas or some other Byzantine who inserted into it all the poems of this nature he found in the older Anthologies. The final epigram (No. 257), which was obviously placed by Strato at the end of his collection, certainly refers only to poems by Strato himself, and the same is true of the words prefixed to the book by Cephalas. He must have derived the statement, unless it is a mere excuse for the immorality of the poems, from some one who had personal knowledge of Strato. Again, among the poems by Meleager included are eight relating to women, six of them being on women whose names end in the diminutive form (Phanion, Callistion, Thermion, Timarion, Dorcion), which has evidently been mistaken for a masculine name. A more ludicrous blunder is the inclusion here of the pretty verses of Asclepiades (No. 50) *addressed to himself*. Strato himself could never have made such blunders, and they can only be attributed to a Byzantine. Of the poems thus inserted only a very few (12, 18, 24-28, 34, 35, 173) are from the *Stephanus* of Philippus, the remainder consisting of a large block of poems from Meleager's *Stephanus* and a few isolated ones from the same source (14, 22, 23, 29-33, 36-172, 230, 256-7). The arrangement under motives is very marked in these. We cannot suppose that Meleager separated the love-poems relating to boys in his *Stephanus* from those relating to women, as the *Stephanus* was not arranged under subjects at all, and we must attribute both the selection and the arrangement under motives to the Byzantines.

These homosexual attachments were a notable feature of Greek and Roman life and were spoken of frankly, since

## STRATO'S *MUSA PUERILIS*

they were not then regarded as disgraceful, being indeed rather fashionable. Readers must take this into consideration, and especially in estimating Meleager, so much of whose personal work is comprised in this book. It is noteworthy that among the most beautiful of his poems are just some of those I have mentioned addressed to girls and included by mistake here. In the rest, if I err not, we miss the distinguishing note of passion, which his other love-poems so often have. The elements of his imagery of love are all here—Love and His mother, burning arrows and stormy seas—but somewhat devoid of soul and at times disfigured by a coarseness foreign to his gentle spirit. These attachments were in his case rather a matter of fashion than of passion.<sup>1</sup>

Strato himself is frankly homosexual. He writes good and at times pretty verse, but he is, as a rule, quite *terre à terre* and often very gross.

---

<sup>1</sup> There was no reason for putting No. 132 (perhaps the most exquisite of all his poems) and No. 133 in this Book.

## ΣΤΡΑΤΩΝΟΣ ΜΟΥΣΑ ΠΑΙΔΙΚΗ

Καὶ τίς ἂν εἶην εἰ πάντων σοι τῶν εἰρημένων τὴν γνῶσιν ἐκθέ-  
 μενος τὴν Στράτωνος τοῦ Σαρδιανοῦ Παιδικὴν Μοῦσαν ἀπεκρυ-  
 ψάμην, ἣν αὐτὸς παίζων πρὸς τοὺς πλησίον ἀπεδείκνυτο, τέρψιν  
 οἰκείαν τὴν ἀπαγγελίαν τῶν ἐπιγραμμάτων, οὐ τὸν νοῦν,  
 ποιούμενος. ἔχου τοίνυν τῶν ἐξῆς· ἐν χορείαις γὰρ ἢ γε  
 σῶφρων, κατὰ τὸν τραγικόν, οὐ διαφθαρήσεται.

## 1.—ΣΤΡΑΤΩΝΟΣ

Ἐκ Διὸς ἀρχώμεσθα, καθὼς εἴρηκεν Ἄρατος·  
 ὑμῖν δ', ὦ Μοῦσαι, σήμερον οὐκ ἐνοχλῶ.  
 εἰ γὰρ ἐγὼ παιδίας τε φιλῶ καὶ παισὶν ὀμιλῶ,  
 τοῦτο τί πρὸς Μούσας τὰς Ἑλικωνιάδας;

## 2.—ΤΟΥ ΑΥΤΟΥ

Μὴ ζῆτει δέλτοισιν ἐμαῖς Πρίαμον παρὰ βωμοῖς,  
 μηδὲ τὰ Μηδείης πένθεα καὶ Νιόβης,  
 μηδ' Ἴτυν ἐν θαλάμοις, καὶ ἀηδόνας ἐν πετάλοισιν·  
 ταῦτα γὰρ οἱ πρότεροι πάντα χύδην ἔγραφον·  
 ἀλλ' ἰλαραῖς Χαρίτεσσι μεμιγμένον ἠδὺν Ἐρωτα,  
 καὶ Βρόμιον· τούτοις δ' ὀφρῦες οὐκ ἔπρεπον.

## 3.—ΤΟΥ ΑΥΤΟΥ

Τῶν παίδων, Διόδωρε, τὰ προσθέματ' εἰς τρία πίπτει  
 σχήματα, καὶ τούτων μάθθαν' ἐπωνυμίας.

## BOOK XII

### STRATO'S *MUSA PUERILIS*

And what kind of man should I be, reader, if after setting forth all that precedes for thee to study, I were to conceal the Puerile Muse of Strato of Sardis, which he used to recite to those about him in sport, taking personal delight in the diction of the epigrams, not in their meaning. Apply thyself then to what follows, for "in dances," as the tragic poet says, "a chaste woman will not be corrupted."

#### 1.—STRATO

"LET us begin from Zeus," as Aratus said, and you, O Muses, I trouble not to-day. For if I love boys and associate with boys, what is that to the Muses of Helicon?

#### 2.—BY THE SAME

LOOK not in my pages for Priam by the altar, nor for the woes of Medea and Niobe, nor for Itys in his chamber and the nightingales amid the leaves; for earlier poets wrote of all these things in profusion. But look for sweet Love mingled with the jolly Graces, and for Bacchus. No grave face suits them.

#### 3.—BY THE SAME

PUERORUM, O Diodore, vascula in tres formas cadunt, quarum disce cognomenta. Adhuc enim intactam

## GREEK ANTHOLOGY

τὴν ἔτι μὲν γὰρ ἄθικτον ἀκμὴν λάλου ὀνόμαζε,  
 κωκῶ τὴν φυσαῖν ἄρτι καταρχομένην·  
 τὴν δ' ἤδη πρὸς χεῖρα σαλευομένην, λέγε σαύραν· 5  
 τὴν δὲ τελειότερην, οἶδας ἅ χρη σε καλεῖν.

### 4.—ΤΟΥ ΑΥΤΟΥ

Ἄκμῃ δωδεκέτους ἐπιτέρπομαι· ἔστι δὲ τούτου  
 χῶ τρισκαιδεκέτης πουλὺ ποθεινότερος·  
 χῶ τὰ δις ἑπτὰ νέμων, γλυκερώτερον ἄνθος Ἐρώτων·  
 τερπνότερος δ' ὁ τρίτης πεντάδος ἀρχόμενος·  
 ἐξεπικαιδέκατον δὲ θεῶν ἔτος· ἐβδόματον δὲ 5  
 καὶ δέκατον ζητεῖν οὐκ ἐμόν, ἀλλὰ Διός.  
 εἰ δ' ἐπὶ πρεσβυτέρους τις ἔχει πόθον, οὐκέτι παίζει,  
 ἀλλ' ἤδη ζητεῖ “τὸν δ' ἀπαμειβόμενος.”

### 5.—ΤΟΥ ΑΥΤΟΥ

Τοὺς λευκοὺς ἀγαπῶ, φιλέω δ' ἅμα τοὺς μελιχρώδεις  
 καὶ ξανθοὺς, στέργω δ' ἔμπαλι τοὺς μέλανας.  
 οὐδὲ κόρας ξανθὰς παραπέμπομαι· ἀλλὰ περισσῶς  
 τοὺς μελανοφθάλμους αἰγλοφανεῖς τε φιλῶ.

### 6.—ΤΟΥ ΑΥΤΟΥ

Πρωκτὸς καὶ χρυσὸς τὴν αὐτὴν ψῆφον ἔχουσιν·  
 ψηφίζων δ' ἀφελῶς τοῦτό ποθ' εὖρον ἐγώ.

### 7.—ΤΟΥ ΑΥΤΟΥ

Σφιγκτῆρ οὐκ ἔστιν παρὰ παρθένῳ, οὐδὲ φίλημα  
 ἀπλοῦν, οὐ φυσικὴ χρωτὸς εὐπνοΐη,



## STRATO'S *MUSA PUERILIS*

lalu nuncupa, eam quae turgescere modo incipit coco, quae vero jam ad manum agitatur, dic lacertam; perfectior autem scis quomodo appellanda sit.

### 4.—BY THE SAME

I DELIGHT in the prime of a boy of twelve, but one of thirteen is much more desirable. He who is fourteen is a still sweeter flower of the Loves, and one who is just beginning his fifteenth year is yet more delightful. The sixteenth year is that of the gods, and as for the seventeenth it is not for me, but for Zeus, to seek it. But if one has a desire for those still older, he no longer plays, but now seeks "And answering him back."<sup>1</sup>

### 5.—BY THE SAME

I LIKE them pale, and I also love those with a skin the colour of honey, and the fair too; and on the other hand I am taken by the black-haired. Nor do I dismiss brown eyes; but above all I love sparkling black eyes.

### 6.—BY THE SAME

THE numerical value of the letters in *πρωκτὸς* (*podex*) and *χρυσὸς* (gold) is the same.<sup>2</sup> I once found this out reckoning up casually.

### 7.—BY THE SAME

APUD virginem non est sphincter, non suavius simplex, non nativa cutis fragrantia, non sermo ille

<sup>1</sup> Common in Homer.

<sup>2</sup> Making 1570.

## GREEK ANTHOLOGY

οὐ λόγος ἡδὺς ἐκεῖνος ὁ πορνικός, οὐδ' ἀκέραιον  
 βλέμμα, διδασκομένη δ' ἐστὶ κακιοτέρα.  
 ψυχροῦνται δ' ὄπιθεν πᾶσαι· τὸ δὲ μείζον ἐκεῖνο, 5  
 οὐκ ἔστιν ποῦ θῆς τὴν χέρα πλαζομένην.

### 8.—ΤΟΥ ΑΥΤΟΥ

Εἶδον ἐγὼ τινα παῖδα †ἐπανθοπλοκοῦντα κόρυμβον,  
 ἄρτι παρερχόμενος τὰ στεφανηπλόκια·  
 οὐδ' ἄτρωτα παρήλθον· ἐπιστὰς δ' ἤσυχος αὐτῷ  
 φημί “ Πόσου πωλεῖς τὸν σὸν ἐμοὶ στέφανον; ”  
 μᾶλλον τῶν καλύκων δ' ἐρυθθαίνετο, καὶ κατακύνψας 5  
 φησὶ “ Μακρὰν χώρει, μή σε πατήρ ἐσίδη.”  
 ὠνοῦμαι προφάσει στεφάνους, καὶ οἴκαδ' ἀπελθὼν  
 ἐστεφάνωσα θεοῦς, κείνον ἐπευξάμενος.

### 9.—ΤΟΥ ΑΥΤΟΥ

Ἄρτι καλός, Διόδωρε, σύ, καὶ φιλέουσι πέπειρος·  
 ἀλλὰ καὶ ἦν γήμης, οὐκ ἀπολειψόμεθα.

### 10.—ΤΟΥ ΑΥΤΟΥ

Εἰ καὶ σοι τριχόφοιτος ἐπεσκίρτησεν ἴουλος,  
 καὶ τρυφερὰ κροτάφων ξανθοφνεῖς ἔλικες,  
 οὐδ' οὕτω φεύγω τὸν ἐρώμενον· ἀλλὰ τὸ κάλλος  
 τούτου, κἂν πώγων, κἂν τρίχες, ἡμέτερον.

### 11.—ΤΟΥ ΑΥΤΟΥ

Ἐχθὲς ἔχων ἀνὰ νύκτα Φιλόστρατον, οὐκ ἐδυνήθην,  
 κείνου, πῶς εἶπω; πάντα παρασχομένου.  
 ἀλλ' ἐμὲ μηκέτ' ἔχοιτε φίλοι φίλον, ἀλλ' ἀπὸ  
 πύργου  
 ῥίψατ', ἐπεὶ λίην Ἄστυάναξ γέγονα.

## STRATO'S *MUSA PUERILIS*

dulcis lascivus, nec ingenuus obtutus; quae autem eruditur est pejor. Frigent vero a tergo cunctae, et, quod majoris momenti est, non est ubi ponas manum errantem.

### 8.—BY THE SAME

JUST now, as I was passing the place where they make garlands, I saw a boy interweaving flowers with a bunch of berries. Nor did I pass by unwounded, but standing by him I said quietly, "For how much will you sell me your garland?" He grew redder than his roses, and turning down his head said, "Go right away in case my father sees you." I bought some wreaths as a pretence, and when I reached home crowned the gods, beseeching them to grant me him.

### 9.—BY THE SAME

Now thou art fair, Diodorus, and ripe for lovers, but even if thou dost marry, we shall not abandon thee.

### 10.—BY THE SAME

EVEN though the invading down and the delicate auburn curls of thy temples have leapt upon thee, that does not make me shun my beloved, but his beauty is mine, even if there be a beard and hairs.

### 11.—BY THE SAME

YESTERDAY I had Philostratus for the night, but was incapable, though he (how shall I say it?) was quite complaisant. No longer, my friends, count me your friend, but throw me off a tower as I have become too much of an Astyanax.<sup>1</sup>

<sup>1</sup> The son of Hector, thrown from a tower by the Greeks. The pun is on Asty, a privative and *στέιν* (*erigere*).

12.—ΦΛΑΚΚΟΥ

Ἄρτι γενειάζων ὁ καλὸς καὶ στερρὸς ἐρασταῖς  
παιδὸς ἐρᾷ Λάδων. σύντομος ἢ Νέμεσις.

13.—ΣΤΡΑΤΩΝΟΣ

Ἰητροὺς εὐρόν ποτ' ἐγὼ λείους δυσέρωτας,  
τρίβοντας φυσικῆς φάρμακον ἀντιδότου.  
οἱ δέ γε φωραθέντες, “Ἐχ' ἡσυχίην” ἐδέοντο·  
καγὼ ἔφην “Σιγῶ, καὶ θεραπεύσετέ με.”

14.—ΔΙΟΣΚΟΡΙΔΟΥ

Δημόφιλος τοιοῖσδε φιλήμασιν εἰ πρὸς ἐραστὰς  
χρήσεται ἀκμαίην, Κύπρι, καθ' ἡλικίην,  
ὡς ἐμὲ νῦν ἐφίλησεν ὁ νήπιος, οὐκέτι νύκτωρ  
ἡσυχὰ τῇ κείνου μητρὶ μενεῖ πρόθυρα.

15.—ΣΤΡΑΤΩΝΟΣ

Εἰ Γραφικοῦ πυγαῖα σανὶς δέδαχ' ἐν βαλανείῳ,  
ἄνθρωπος τί πάθω; καὶ ξύλον αἰσθάνεται.

16.—ΤΟΥ ΑΥΤΟΥ

Μὴ κρύπτῃς τὸν ἔρωτα, Φιλόκρατες· αὐτὸς ὁ δαίμων  
λακτίζειν κραδίην ἡμετέρην ἱκανός·  
ἀλλ' ἰλαροῦ μετάδος τι φιλήματος. ἔσθ' ὅτε καὶ σὺ  
αἰτήσεις τοιάνδ' ἐξ ἐτέρων χάριτα.

17.—ΑΔΗΛΟΝ

Οὔ μοι θῆλυς ἔρωσ ἐγκάρδιος, ἀλλὰ με πυρσοὶ  
ἄρσενες ἀσβέστω θῆκαν ὑπ' ἀνθρακιῇ.  
πλειότερον τόδε θάλπος· ὅσον δυνατώτερος ἄρσην  
θηλυτέρης, τόσσον χῶ πόθος ὀξύτερος.

## STRATO'S *MUSA PUERILIS*

### 12.—FLACCUS

JUST as he is getting his beard, Lado, the fair youth, cruel to lovers, is in love with a boy. Nemesis is swift.

### 13.—STRATO

I ONCE found some beardless doctors, not prone to love, grinding a natural antidote for it. They, on being surprised, besought me to keep it quiet, and I said, "I am mum, but you must cure me."

### 14.—DIOSCORIDES

IF Demophilus, when he reaches his prime, gives such kisses to his lovers as he gives me now he is a child, no longer shall his mother's door remain quiet at night.

### 15.—STRATO

IF a plank pinched Graphicus in the bath, what will become of me, a man? Even wood feels.

### 16.—BY THE SAME

SEEK not to hide our love, Philocrates; the god himself without that hath sufficient power to trample on my heart. But give me a taste of a blithe kiss. The time shall come when thou shalt beg such favour from others.

### 17.—ANONYMOUS

THE love of women touches not my heart, but male brands have heaped unquenchable coals of fire on me. Greater is this heat; by as much as a man is stronger than a woman, by so much is this desire sharper.

## 18.—ΑΛΦΕΙΟΥ ΜΙΤΤΛΗΝΑΙΟΥ

Τλήμωνες, οἷς ἀνέραστος ἔφν βίος· οὔτε γὰρ ἔρξαι  
 εὐμαρές, οὔτ' εἰπεῖν ἐστὶ τι νόσφι πόθων.  
 καὶ γὰρ ἐγὼ νῦν εἰμὶ λίην βραδύς· εἰ δ' ἐπίδοιμι  
 Ξεινόφιλον, στεροπῆς πτήσομαι ὀξύτερος.  
 τοῦνεκεν οὐ φεύγειν γλυκὺν ἴμερον, ἀλλὰ διώκειν, 5  
 πᾶσι λέγω. ψυχῆς ἐστὶν Ἔρωσ ἀκόνη.

## 19.—ΑΔΗΛΟΝ

Οὐ δύναμαί σε θέλων θέσθαι φίλον· οὔτε γὰρ αἰτεῖς,  
 οὔτ' αἰτοῦντι δίδως, οὔθ' ἂ δίδωμι δέχῃ.

## 20.—ΙΟΥΛΙΟΥ ΛΕΩΝΙΔΑ

Ὁ Ζεὺς Αἰθιοπῶν πάλι τέρπεται εἰλαπίναισιν,  
 ἢ χρυσὸς Δανάης εἴρπυσεν εἰς θαλάμους·  
 θαῦμα γὰρ εἰ Περίανδρον ἰδὼν οὐχ ἤρπασε γαίης  
 τὸν καλόν· ἢ φιλόπαις οὐκέτι νῦν ὁ θεός.

## 21.—ΣΤΡΑΤΩΝΟΣ

Κλέψομεν ἄχρι τίνος τὰ φιλήματα, καὶ τὰ λαθραῖα  
 νεύσομεν ἀλλήλοις ὄμμασι φειδομένοις;  
 μέχρι τίνος δ' ἀτέλεστα λαλήσομεν, ἀμβολίαισι  
 ζευγνύντες κενεὰς ἔμπαλιν ἀμβολίας;  
 μέλλοντες τὸ καλὸν δαπανήσομεν· ἀλλὰ πρὶν ἐλθεῖν 5  
 τὰς φθονεράς, Φείδων, θῶμεν ἐπ' ἔργα λόγους.

## 22.—ΣΚΤΘΙ&lt;N&gt;ΟΥ

Ἦλθέν μοι μέγα πῆμα, μέγας πόλεμος, μέγα μοι  
 πῦρ,  
 Ἦλισσος πλήρης τῶν ἐς ἔρωτ' ἐτέων,

## STRATO'S *MUSA PUERILIS*

### 18.—ALPHEIUS OF MYTILENE

UNHAPPY they whose life is loveless; for without love it is not easy to do aught or to say aught. I, for example, am now all too slow, but were I to catch sight of Xenophilus I would fly swifter than lightning. Therefore I bid all men not to shun but to pursue sweet desire; Love is the whetstone of the soul.

### 19.—ANONYMOUS

THOUGH I would, I cannot make thee my friend; for neither dost thou ask, nor give to me when I ask, nor accept what I give.

### 20.—JULIUS LEONIDAS

ZEUS is again rejoicing in the banquets of the Ethiopians,<sup>1</sup> or, turned to gold, hath stolen to Danae's chamber; for it is a marvel that, seeing Periander, he did not carry off from Earth the lovely youth; or is the god no longer a lover of boys?

### 21.—STRATO

How long shall we steal kisses and covertly signal to each other with chary eyes? How long shall we talk without coming to a conclusion, linking again and again idle deferment to deferment? If we tarry we shall waste the good; but before the envious ones<sup>2</sup> come, Phidon, let us add deeds to words.

### 22.—SCYTHINUS

THERE has come to me a great woe, a great war, a great fire. Elissus, full of the years ripe for love,

<sup>1</sup> Homer, *I.* i. 423.      <sup>2</sup> Hairs.

GREEK ANTHOLOGY

αὐτὰ τὰ καίρι' ἔχων ἑκκαίδεκα, καὶ μετὰ τούτων  
 πάσας καὶ μικρὰς καὶ μεγάλας χάριτας,  
 καὶ πρὸς ἀναγνῶναι φωνὴν μέλι, καὶ τὸ φιληῆσαι 5  
 χεῖλεα, καὶ τὸ λαβεῖν ἔνδον, ἀμεμπτότατον.  
 καὶ τί πάθω; φησὶν γὰρ ὁρᾶν μόνον· ἢ ῥ' ἀγρυπνήσω  
 πολλάκι, τῇ κενεῇ κύπριδι χειρομαχῶν.

23.—ΜΕΛΕΑΓΡΟΥ

Ἦγρεύθην ὁ πρόσθεν ἐγὼ ποτε τοῖς δυσέρωσι  
 κώμοις ἠϊθέων πολλάκις ἐγγελάσας·  
 καὶ μ' ἐπὶ σοῖς ὁ πτανὸς Ἔρωσ προθύροισι, Μνίσκε,  
 στήσεν ἐπιγράψας “Σκῦλ' ἀπὸ Σωφροσύνης.”

24.—ΛΑΤΡΕΑ

Εἶ μοι χαρτὸς ἐμὸς Πολέμων καὶ σῶος ἀνέλθοι,  
 οἶος α< . . Δῆλου> κοίρανε, πεμπόμενος,  
 ῥέξειν οὐκ ἀπόφημι τὸν ὀρθροβόην παρὰ βωμοῖς  
 ὄρνιν, ὃν εὐχωλαῖς ὠμολόγησα τεαῖς·  
 εἰ δέ τι τῶν ὄντων τότε οἱ πλέον ἢ καὶ ἔλασσον 5  
 ἔλθοι ἔχων, λέλυται τοῦμὸν ὑποσχέσιον.  
 ἦλθε δὲ σὺν πώγωνι. τὸδ' εἰ φίλον αὐτὸς ἑαυτῷ  
 εὔξατο, τὴν θυσίην πρᾶσσε τὸν εὐξάμενον.

25.—ΣΤΑΤΥΛΛΙΟΥ ΦΛΑΚΚΟΥ

Σῶόν μοι Πολέμωνα μολεῖν, ὄτ' ἔπεμπον, Ἀπόλλω  
 ἠτούμην, θυσίην ὄρνιν ὑποσχόμενος.  
 ἦλθε δέ μοι Πολέμων λάσιος γέννυ. οὐ μὰ σέ,  
 Φοῖβε,  
 ἦλθεν ἐμοί, πικρῷ δ' ἐξέφυγέν με τάχει.  
 οὐκέτι σοι θύω τὸν ἀλέκτορα. μὴ με σοφίζου, 5  
 κωφήν μοι σταχύων ἀντιδιδούς καλάμην.



## STRATO'S *MUSA PUERILIS*

just at that fatal age of sixteen, and having withal every charm, small and great, a voice which is honey when he reads and lips that are honey to kiss, et ad capiendum intus rem inculpatissimam. What will become of me? He bids me look only. Verily I shall often lie awake fighting with my hands against this empty love.

### 23.—MELEAGER

I AM caught, I who once laughed often at the serenades of young men crossed in love. And at thy gate, Myiscus, winged Love has fixed me, inscribing on me "Spoils won from Chastity."

### 24.—TULLIUS LAUREAS

If my Polemo return welcome and safe, as he was, Lord of Delos, when we sent him on his way, I do not refuse to sacrifice by thy altar the bird, herald of the dawn, that I promised in my prayers to thee. But if he come possessing either more or less of anything than he had then, I am released from my promise.—But he came with a beard. If he himself prayed for this as a thing dear to him, exact the sacrifice from him who made the prayer.

### 25.—STATYLLIUS FLACCUS

WHEN I bade farewell to Polemo I prayed for him to return safe and sound to me, Apollo, promising a sacrifice of a fowl. But Polemo came to me with a hairy chin. No, Phoebus, I swear it by thyself, he came not to me, but fled from me with cruel fleetness. I no longer sacrifice the cock to thee. Think not to cheat me, returning me for full ears empty chaff.

GREEK ANTHOLOGY

26.—ΤΟΥ ΑΥΤΟΥ

Εἶ μοι σωζόμενος Πολέμων ὃν ἔπεμπον ἀνέλθοι  
 <φοινίξειν βωμούς ὠμολόγησα τεούς>.  
 νῦν θ' αὐτῷ Πολέμων ἀνασώζεται· οὐκέτ' ἀφίκται,  
 Φοῖβε, δασύς δ' ἤκων οὐκέτι σῶος ἐμοί.  
 αὐτὸς ἴσως σκιάσαι γέννυ εὐξατο· θυέτω αὐτός, 5  
 ἀντία ταῖσιν ἐμαῖς ἐλπίσιν εὐξάμενος.

27.—ΤΟΥ ΑΥΤΟΥ

Σαῖς ἴκελον προὔπεμπον ἐγὼ Πολέμονα παρειαῖς,  
 ἣν ἔλθη, θύσειν ὄρνιν ὑποσχόμενος·  
 οὐδέχομαι φθονεροῖς, Παιάν, φρίσσοντα γενείοις,  
 τοιούτου τλήμων εἴνεκεν εὐξάμενος.  
 οὐδὲ μάτην τίλλεσθαι ἀναίτιον ὄρνιν ἔοικεν, 5  
 ἢ συντιλλέσθω, Δήλιε, καὶ Πολέμων.

28.—ΝΟΤΜΗΝΙΟΥ ΤΑΡΣΕΩΣ

Κῦρος κύριός ἐστι· τί μοι μέλει, εἰ παρὰ γράμμα;  
 οὐκ ἀναγινώσκω τὸν καλόν, ἀλλὰ βλέπω.

29.—ΑΛΚΑΙΟΥ

Πρώταρχος καλός ἐστι, καὶ οὐ θέλει· ἀλλὰ θελήσει  
 ὕστερον· ἢ δ' ὄρη λαμπάδ' ἔχουσα τρέχει.

30.—ΤΟΥ ΑΥΤΟΥ

Ἐκνήμη, Νίκανδρε, δασύνεται· ἀλλὰ φύλαξαι,  
 μή σε καὶ ἡ πυγὴ ταῦτὸ παθοῦσα λάθῃ·  
 καὶ γνώσῃ φιλέοντος ὄση σπάνις· ἀλλ' ἔτι καὶ νῦν  
 τῆς ἀμετακλήτου φρόντισον ἡλικίης.

## STRATO'S *MUSA PUERILIS*

### 26.—BY THE SAME

IF the Polemo I parted from came back to me in safety, I promised to sacrifice to thee. But now Polemo is saved for himself. It is no longer he who has come back to me, Phoebus, and arriving with a beard, he is no longer saved for me. He perhaps prayed himself for his chin to be darkened. Let him then make the sacrifice himself, as he prayed for what was contrary to all my hopes.

### 27.—BY THE SAME

WHEN I saw Polemo off, his cheeks like thine, Apollo, I promised to sacrifice a fowl if he came back. I do not accept him now his spiteful cheeks are bristly. Luckless wretch that I was to make a vow for the sake of such a man! It is not fair for the innocent fowl to be plucked in vain, or let Polemo be plucked, too, Lord of Delos.

### 28.—NUMENIUS OF TARSUS

CYRUS is Lord (*cyrius*). What does it matter to me if he lacks a letter? I do not read the fair, I look on him.

### 29.—ALCAEUS

PROTARCHUS is fair and does not wish it; but later he will, and his youth races on holding a torch.<sup>1</sup>

### 30.—BY THE SAME

YOUR leg, Nicander, is getting hairy, but take care ne clunibus idem accidat. Then shall you know how rare lovers are. But even now reflect that youth is irrevocable.

<sup>1</sup> As in the torch race the torch was handed on by one racer to another, so is it with the light of youthful beauty

GREEK ANTHOLOGY

31.—ΦΑΝΙΟΥ

Ναὶ Θέμιν, ἀκρήτου καὶ τὸ σκύφος ᾧ σεσάλευμαι,  
 Πάμφιλε, βαιὸς ἔχει τὸν σὸν ἔρωτα χρόνος·  
 ἤδη γὰρ καὶ μηρὸς ὑπὸ τρίχα, καὶ γένυς ἠβᾶ,  
 καὶ Πόθος εἰς ἐτέρην λοιπὸν ἄγει μανίην.  
 ἀλλ' ὅτε <σοι> σπινθῆρος ἔτ' ἵχνια βαιὰ λέλειπται, 5  
 φειδωλὴν ἀπόθου· Καιρὸς Ἐρωτι φίλος.

32.—ΘΥΜΟΚΛΕΟΥΣ

Μέμνη πον, μέμνη, ὅτε τοι ἔπος ἱερὸν εἶπον·  
 "Ὡρῆ κάλλιστον, χ' ὦρῆ ἐλαφρότατον·  
 ὦρῆν οὐδ' ὁ τάχιστος ἐν αἰθέρι παρφθάσει ὄρνις.  
 νῦν ἴδε, πάντ' ἐπὶ γῆς ἄνθεα σεῦ κέχυνται.

33.—ΜΕΛΕΑΓΡΟΥ

Ἦν καλὸς Ἡράκλειτος, ὅτ' ἦν ποτέ· νῦν δὲ παρ' ἠβῆν  
 κηρύσσει πόλεμον δέρρις ὀπισθοβάταις.  
 ἀλλά, Πολυξενίδη, τὰδ' ὄρων, μὴ γαῦρα φρυάσσου·  
 ἔστι καὶ ἐν γλουτοῖς φυομένη Νέμεσις.

34.—ΑΤΤΟΜΕΔΟΝΤΟΣ

Πρὸς τὸν παιδοτρίβην Δημήτριον ἐχθρὸς ἐδείπνου,  
 πάντων ἀνθρώπων τὸν μακαριστότατον.  
 εἰς αὐτοῦ κατέκειθ' ὑποκόλπιος, εἰς ὑπὲρ ὦμον,  
 εἰς ἔφερεν τὸ φαγεῖν, εἰς δὲ πιεῖν ἐδίδου·  
 ἢ τετράς ἢ περίβλεπτος. ἐγὼ παίζων δὲ πρὸς αὐτὸν 5  
 φημὶ "Σὺ καὶ νύκτωρ, φίλτατε, παιδοτριβεῖς;"

## STRATO'S *MUSA PUERILIS*

### 31.—PHANIAS

By Themis and the bowl of wine that made me totter, thy love, Pamphilus, has but a little time to last. Already thy thigh has hair on it and thy cheeks are downy, and Desire leads thee henceforth to another kind of passion. But now that some little vestiges of the spark are still left thee, put away thy parsimony. Opportunity is the friend of Love.

### 32.—THYMOCLES

THOU rememberest, I trust, thou rememberest the time when I spoke to thee the holy verse, "Beauty is fairest and beauty is nimblest." Not the fleetest bird in the sky shall outstrip beauty. Look, now, how all thy blossoms are shed on the earth.

### 33.—MELEAGER

HERACLITUS was fair, when there was a Heraclitus, but now that his prime is past, a screen of hide<sup>1</sup> declares war on those who would scale the fortress. But, son of Polyxenus, seeing this, be not insolently haughty. It is not only on the cheeks that Nemesis grows.

### 34.—AUTOMEDON

YESTERDAY I supped with the boys' trainer, Demetrius, the most blessed of all men. One lay on his lap, one stooped over his shoulder, one brought him the dishes, and another served him with drink—the admirable quartette. I said to him in fun, "Do you, my dear friend, train the boys at night too?"

<sup>1</sup> Such were used in war to defend walls.

35.—ΔΙΟΚΛΕΟΥΣ

Χαῖρέ ποτ' οὐκ εἰπόντα προσεῖπέ τις· "Ἄλλ' ὁ  
περισσὸς  
κάλλει νῦν Δάμων οὐδὲ τὸ χαῖρε λέγει.  
ἤξει τις τούτου χρόνος ἔκδικος· εἴτα δασυνθεὶς  
ἄρξῃ χαῖρε λέγειν οὐκ ἀποκρινομένοις."

36.—ΑΣΚΛΗΠΙΑΔΟΥ ΑΔΡΑΜΥΤΤΗΝΟΥ

Νῦν αἰτεῖς, ὅτε λεπτὸς ὑπὸ κροτάφοισιν ἴουλος  
ἔρπει καὶ μηροῖς ὄξυς ἔπεστι χνόος·  
εἴτα λέγεις "Ἦδιον ἐμοὶ τόδε." καὶ τίς ἂν εἴποι  
κρείσσονας ἀνχηρὰς ἀσταχύων καλάμας;

37.—ΔΙΟΣΚΟΡΙΔΟΥ

Πυγὴν Σωσάρχοιο διέπλασεν Ἀμφιπολίτεω  
μυελίνην παίζων ὁ βροτολοιογὸς Ἔρωσ,  
Ζῆνα θέλων ἐρεθίζαι, ὀθούνεκα τῶν Γανυμήδους  
μηρῶν οἱ τούτου πουλὴ μελιχρότεροι.

38.—ΡΙΑΝΟΥ

ᾠραὶ σοι Χάριτές τε κατὰ γλυκὴν χεῦαν ἔλαιον,  
ὦ πυγὰ· κνώσσειν δ' οὐδὲ γέροντας ἑᾶς.  
λέξον μοι τίνος ἐσσί μάκαιρα τύ, καὶ τίνα παίδων  
κοσμεῖς; ἡ πυγὰ δ' εἶπε· "Μενεκράτεος."

39.—ΛΔΗΛΟΝ

Ἐσβέσθη Νίκανδρος, ἀπέπτωτο πᾶν ἀπὸ χροῆς  
ἄνθος, καὶ χαρίτων λοιπὸν ἔτ' οὐδ' ὄνομα,  
ὅν πρὶν ἐν ἀθανάτοις ἐνομίζομεν. ἀλλὰ φρονεῖτε  
μηδὲν ὑπὲρ θνητούς, ὦ νέοι· εἰσὶ τρίχες.

## STRATO'S *MUSA PUERILIS*

### 35.—DIOCLES

ONE thus addressed a boy who did not say good-day: "And so Damon, who excels in beauty, does not even say good-day now! A time will come that will take vengeance for this. Then, grown all rough and hairy, you will give good-day first to those who do not give it you back.

### 36.—ASCLEPIADES OF ADRAMYTTIUM

Now you offer yourself, when the tender bloom is advancing under your temples and there is a prickly down on your thighs. And then you say, "I prefer this." But who would say that the dry stubble is better than the eared corn?

### 37.—DIOSCORIDES

LOVE, the murderer of men, moulded soft as marrow the body of Sosarchus of Amphipolis in fun, wishing to irritate Zeus because his thighs are much more honeyed than those of Ganymede.

### 38.—RHIANUS

THE Hours and Graces shed sweet oil on thee, and thou lettest not even old men sleep. Tell me whose thou art and which of the boys thou adornest. And the answer was, "Menecrates."

### 39.—ANONYMOUS

NICANDER'S light is out. All the bloom has left his complexion, and not even the name of charm survives, Nicander whom we once counted among the immortals. But, ye young men, let not your thoughts mount higher than beseems a mortal; there are such things as hairs.

GREEK ANTHOLOGY

40.—ΑΔΗΛΟΝ

Μὴ κδύσης, ἄνθρωπε, τὸ χλαίνιον, ἀλλὰ θεώρει  
 οὕτως ἀκρολίθου καμὲ τρόπον ξοάνου.  
 γυμνὴν Ἀντιφίλου ζητῶν χάριν, ὡς ἐπ' ἀκάνθαις  
 εὐρήσεις ῥοδέαν φυομένην κάλυκα.

41.—ΜΕΛΕΑΓΡΟΤ

Οὐκέτι μοι Θήρων γράφεται καλός, οὐδ' ὁ πυραυγῆς  
 πρὶν ποτε, νῦν δ' ἤδη δαλός, Ἀπολλόδοτος.  
 στέργω θῆλυν ἔρωτα· δασυτρώγων δὲ πίεσμα  
 λασταύρων μελέτω ποιμέσιν αἰγοβάταις.

42.—ΔΙΟΣΚΟΡΙΔΟΤ

Βλέψον ἐς Ἑρμογένην πλήρει χερί, καὶ τάχα πρήξεις  
 παιδοκόραξ ὧν σοι θυμὸς ὄνειροπολεῖ,  
 καὶ στυγνὴν ὀφρύων λύσεις τάσιν· ἦν δ' ἀλιεύη  
 ὀρφανὸν ἀγκίστρον κύματι δούς κάλαμον,  
 ἔλξεις ἐκ λιμένος πολλὴν δρόσον· οὐδὲ γὰρ αἰδῶς 5  
 οὐδ' ἔλεος δαπάνῃ κόλλοπι συντρέφεται.

43.—ΚΑΛΛΙΜΑΧΟΤ

Ἐχθαίρω τὸ ποίημα τὸ κυκλικόν, οὐδὲ κελεύθῳ  
 χαίρω τις πολλοὺς ὧδε καὶ ὧδε φέρει·  
 μισῶ καὶ περίφοιτον ἐρώμενον, οὐδ' ἀπὸ κρήνης  
 πίνω· σικχαίνω πάντα τὰ δημόσια.  
 Λυσανίη, σὺ δὲ ναίχι καλὸς καλός· ἀλλὰ πρὶν εἰπεῖν 5  
 τοῦτο σαφῶς, ἤχῳ φησί τις “Ἄλλος ἔχει.”



## STRATO'S *MUSA PUERILIS*

### 40.—ANONYMOUS

TAKE not off my cloak, Sir, but look on me even as if I were a draped statue with the extremities only of marble. If you wish to see the naked beauty of Antiphilus you will find the rose growing as if on thorns.

### 41.—MELEAGER

I do not count Thero fair any longer, nor Apollodotus, once gleaming like fire, but now already a burnt-out torch. I care for the love of women. Let it be for goat-mounting herds to press in their arms hairy minions.

### 42.—DIOSCORIDES

WHEN you look on Hermogenes, boy-vulture, have your hands full, and perhaps you will succeed in getting that of which your heart dreams, and will relax the melancholy contraction of your brow. But if you fish for him, committing to the waves a line devoid of a hook, you will pull plenty of water out of the harbour; for neither pity nor shame dwells with an extravagant cinaedus.

### 43.—CALLIMACHUS

I DETEST poems all about the same trite stories, and do not love a road that carries many this way and that. I hate, too, a beloved who is in circulation, and I do not drink from a fountain. All public things disgust me. Lysanias, yes indeed thou art fair, fair. But before I can say this clearly an echo says, "He is another's."<sup>1</sup>

<sup>1</sup> Echo would of course have answered *ἔχει ἄλλος το ναίχι καλός*.

GREEK ANTHOLOGY

44.—ΓΛΑΥΚΟΥ

Ἦν ὅτε παῖδας ἔπειθε πάλαι ποτὲ δῶρα φιλεῦντας  
 ὄρνυξ, καὶ ῥαπτὴ σφαῖρα, καὶ ἀστράγαλοι·  
 νῦν δὲ λοπὰς καὶ κέρμα· τὰ παίγνια δ' οὐδὲν ἐκείνα  
 ἰσχύει. ζητεῖτ' ἄλλο τι, παιδοφίλοι.

45.—ΠΟΣΕΙΔΙΠΠΟΥ

Ναὶ ναὶ βάλлет', Ἐρωτες· ἐγὼ σκοπὸς εἰς ἅμα  
 πολλοῖς  
 κείμαι. μὴ φείσησθ', ἄφρονες· ἦν γὰρ ἐμὲ  
 νικήσητ', ὀνομαστοὶ ἐν ἀθανάτοισιν ἔσεσθε  
 τοξόται, ὡς μεγάλης δεσπότηαι ἰοδόκης.

46.—ΑΣΚΛΗΠΙΑΔΟΥ

Οὐκ εἴμ' οὐδ' ἐτέων δύο κεῖκοσι, καὶ κοπιῶ ζῶν.  
 Ἐρωτες, τί κακὸν τοῦτο; τί με φλέγετε;  
 ἦν γὰρ ἐγὼ τι πάθω, τί ποιήσετε; δῆλον, Ἐρωτες,  
 ὡς τὸ πάρος παίξεσθ' ἄφρονες ἀστραγάλοις.

47.—ΜΕΛΕΑΓΡΟΥ

Ματρὸς ἔτ' ἐν κόλποισιν ὁ νήπιος ὀρθρινὰ παίζων  
 ἀστραγάλοις τοῦμὸν πνεῦμ' ἐκύβευσεν Ἐρωτος.

48.—ΤΟΥ ΑΥΤΟΥ

Κεῖμαι· λάξ ἐπίβαινε κατ' αὐχένος, ἄγριε δαῖμον.  
 οἶδά σε, ναὶ μὰ θεούς, ναὶ<sup>1</sup> βαρὺν ὄντα φέρειν·  
 οἶδα καὶ ἔμπυρα τόξα. βαλὼν δ' ἐπ' ἐμὴν φρένα  
 πυρσούς,  
 οὐ φλέξεις· ἤδη πᾶσα γάρ ἐστι τέφρη.

<sup>1</sup> I write ναὶ βαρὺν : καὶ βαρὺν MS.

STRATO'S *MUSA PUERILIS*

44.—GLAUCUS

THERE was a time long, long ago, when boys who like presents were won by a quail, or a sewn ball, or knuckle-bones, but now they want rich dishes or money, and those playthings have no power. Search for something else, ye lovers of boys.

45.—POSIDIPPUS

YEA, yea, ye Loves, shoot. I alone stand here a target for many all at once. Spare me not, silly children; for if ye conquer me ye shall be famous among the immortals for your archery, as masters of a mighty quiver.

46.—ASCLEPIADES

I AM not yet two and twenty, and life is a burden to me. Ye Loves, why thus maltreat me; why set me afire? For if I perish, what will you do? Clearly, Loves, you will play, silly children, at your knuckle-bones as before.

47.—MELEAGER

LOVE, the baby still in his mother's lap, playing at dice in the morning, played my soul away.

48.—BY THE SAME

I AM down; set thy foot on my neck, fierce demon. I know thee, yea by the gods, yea heavy art thou to bear: I know, too, thy fiery arrows. But if thou set thy torch to *my* heart, thou shalt no longer burn it; already it is all ash.

GREEK ANTHOLOGY

49.—ΤΟΥ ΑΥΤΟΥ

Ζωροπότει, δύσερως, καὶ σοῦ φλόγα τὰν φιλόπαιδα  
κοιμάσει λάθας δωροδότας Βρόμιος·  
ζωροπότει, καὶ πλήρες ἀφυσσάμενος σκύφος οἶνας,  
ἔκκρουσον στυγερὰν ἐκ κραδίας ὀδύναν.

50.—ΑΣΚΛΗΠΙΑΔΟΥ

Πίν', Ἀσκληπιάδη· τί τὰ δάκρυα ταῦτα; τί πάσχεις;  
οὐ σὲ μόνον χαλεπὴ Κύπρις ἐληΐσατο,  
οὐδ' ἐπὶ σοὶ μούνω κατεθήξατο τόξα καὶ ἰοὺς  
πικρὸς Ἔρως. τί ζῶν ἐν σποδιῇ τίθεσαι;  
πίνωμεν Βάκχου ζωρὸν πόμα· δάκτυλος ἄως· 5  
ἢ πάλι κοιμιστὰν λύχνον ἰδεῖν μένομεν;  
πίνωμεν, δύσερως·<sup>1</sup> μετὰ τοι χρόνον οὐκέτι πουλύν,  
σχέτλιε, τὴν μακρὰν νύκτ' ἀναπαυσόμεθα.

51.—ΚΑΛΛΙΜΑΧΟΥ

Εγχει, καὶ πάλιν εἶπέ, Διοκλέος· οὐδ' Ἀχελῶος  
κείνου τῶν ἱερῶν αἰσθάνεται κυάθων.  
καλὸς ὁ παῖς, Ἀχελῶε, λίην καλός· εἰ δέ τις οὐχὶ  
φησὶν—ἐπισταίμην μούνος ἐγὼ τὰ καλά.

52.—ΜΕΛΕΑΓΡΟΥ

Οὔριος ἐμπνεύσας ναύταις Νότος, ᾧ δυσέρωτες,  
ἤμισύ μεν ψυχᾶς ἄρπασεν Ἀνδράγαθον.

<sup>1</sup> πίνωμεν δύσερως Kaibel: πίνωμεν οὐ γὰρ ἔρως MS.

<sup>1</sup> *cp.* Bk. V. 136, imitated from this.

## STRATO'S *MUSA PUERILIS*

### 49.—BY THE SAME

DRINK strong wine, thou unhappy lover, and Bacchus, the giver of forgetfulness, shall send to sleep the flame of thy love for the lad. Drink, and draining the cup full of the vine-juice drive out abhorred pain from thy heart.

### 50.—ASCLEPIADES

DRINK, Asclepiades. Why these tears? What aileth thee? Not thee alone hath cruel Cypris taken captive; not for thee alone hath bitter Love sharpened his arrows. Why whilst yet alive dost thou lie in the dust? Let us quaff the unmixed drink of Bacchus. The day is but a finger's breadth. Shall we wait to see again the lamp that bids us to bed? Let us drink, woeful lover. It is not far away now, poor wretch, the time when we shall rest through the long night.

### 51.—CALLIMACHUS

#### *To the Cup-bearer*<sup>1</sup>

Pour in the wine and again say "To Diocles," nor does Achelous<sup>2</sup> touch the ladlefuls hallowed to him. Beautiful is the boy, Achelous, passing beautiful; and if any say "Nay"—let me alone know what beauty is.

### 52.—MELEAGER

THE South Wind, blowing fair for sailors, O ye who are sick for love, has carried off Andragathus, my

<sup>2</sup> The river, used for water in general; but I confess to not understanding the reference to Achelous in l. 3. Perhaps it means "Ye water-drinkers."

GREEK ANTHOLOGY

τρὶς μάκαρες νᾶες, τρὶς δ' ὄλβια κύματα πόντου,  
 τετράκι δ' εὐδαίμων παιδοφορῶν ἄνεμος.  
 εἶθ' εἶην δελφίς, ἴν' ἐμοῖς βαστακτὸς ἐπ' ὤμοις  
 πορθμευθεῖς ἐσίδη τὰν γλυκόπαιδα Ῥόδον.

53.—ΤΟΥ ΑΥΤΟΥ

Εὐφορτοὶ νᾶες πελαγίτιδες, αἱ πόρον Ἑλλης  
 πλείτε, καλὸν κόλποις δεξάμεναι Βορέην,  
 ἦν που ἐπ' ἠϊόνων Κῶαν κατὰ νᾶσον ἴδητε  
 Φανίον εἰς χαροπὸν δερκομέναν πέλαγος,  
 τοῦτ' ἔπος ἀγγείλατε, καλαὶ νέες, ὥς με κομίζει  
 ἴμερος οὐ ναύταν, ποσσὶ δὲ πεζοπόρον.  
 εἰ γὰρ τοῦτ' εἴποιτ', εὐάγγελοι,<sup>1</sup> ἀντίκα καὶ Ζεὺς  
 οὐριος ὑμετέρας πνεύσεται εἰς ὀθόνας.

54.—ΤΟΥ ΑΥΤΟΥ

Ἄρνείται τὸν Ἑρωτα τεκεῖν ἢ Κύπρις, ἰδοῦσα  
 ἄλλον ἐν ἠϊθέοις Ἰμερον Ἀντίοχον.  
 ἀλλά, νέοι, στέργετε νέον Πόθον· ἦ γὰρ ὁ κοῦρος  
 εὔρηται κρείσσων οὗτος Ἑρωτος Ἑρως.

55.—ΑΔΗΛΟΝ, οἱ δὲ ΑΡΤΕΜΩΝΟΣ

Λητοῖδῃ, σὺ μὲν ἔσχεσ ἀλίσρρυτον ἀνχένα Δήλου,  
 κοῦρε Διὸς μεγάλου, θέσφατα πᾶσι λέγων·  
 Κεκροπίαν δ' Ἐχέδημος, ὁ δεύτερος Ἀτθίδι Φοῖβος,  
 ᾧ καλὸν ἀβροκόμης ἄνθος ἔλαμψεν Ἑρως.  
 ἦ δ' ἀνὰ κῦμ' ἄρξασα καὶ ἐν χθονὶ πατρὶς Ἀθήνη  
 νῦν κάλλει δούλην Ἑλλάδ' ὑπηγάγετο.

<sup>1</sup> εὐάγγελοι Piccolos : εὐ τέλοι MS. with a space after εὐ.

STRATO'S *MUSA PUERILIS*

soul's half. Thrice happy the ships, thrice fortunate the waves of the sea, and four times blessed the wind that bears the boy. Would I were a dolphin that, carried on my shoulders, he could cross the seas to look on Rhodes, the home of sweet lads.

53.—BY THE SAME

RICHLY loaded ocean ships that sail down the Hellespont, taking to your bosoms the good North Wind, if haply ye see on the beach of Cos Phanion gazing at the blue sea, give her this message, good ships, that Desire carries me there not on shipboard, but faring on my feet.<sup>1</sup> For if you tell her this, ye bearers of good tidings, straight shall Zeus also breathe the gale of his favour into your sails.

54.—BY THE SAME

CYPRIS denies that she gave birth to Love now that she sees Antiochus among the young men, a second Love. But, ye young men, love this new Love; for of a truth this boy has proved to be a Love better than Love.

55.—ANONYMOUS, OR SOME SAY BY ARTEMON

CHILD of Leto, son of Zeus the great, who utterest oracles to all men, thou art lord of the sea-girt height of Delos; but the lord of the land of Cecrops is Echedemus, a second Attic Phoebus whom soft-haired Love lit with lovely bloom. And his city Athens, once mistress of the sea and land, now has made all Greece her slave by beauty.

<sup>1</sup> I think we must understand that he actually contemplated coming to Cos (or rather to the coast opposite) by land.

## 56.—ΜΕΛΕΑΓΡΟΥ

Εικόνα μὲν Παρίην ζωογλύφος ἄνυσ' Ἔρωτος  
 Πραξιτέλης, Κύπριδος παῖδα τυπωσάμενος,  
 νῦν δ' ὁ θεῶν κάλλιστος Ἔρωσ ἔμψυχον ἄγαλμα,  
 αὐτὸν ἀπεικονίσας, ἔπλασε Πραξιτέλην·  
 ὄφρ' ὁ μὲν ἐν θνατοῖς, ὁ δ' ἐν αἰθέρι φίλτρα βραβεύη, 5  
 γῆς θ' ἅμα καὶ μακάρων σκηπτροφορῶσι πόθοι.  
 ὀλβίστη Μερόπων ἱερὰ πόλις, ἃ θεόπαιδα  
 καινὸν Ἔρωτα νέων θρέψεν ὑφαγεμόνα.

## 57.—ΤΟΥ ΑΥΤΟΥ

Πραξιτέλης ὁ πάλαι ζωογλύφος ἄβρον ἄγαλμα  
 ἄψυχον, μορφᾶς κωφὸν ἔτευξε τύπον,  
 πέτρον ἐνειδοφορῶν· ὁ δὲ νῦν, ἔμψυχα μαγεύων,  
 τὸν τριπανοῦργον Ἔρωτ' ἔπλασεν ἐν κραδίᾳ.  
 ἢ τάχα τοῦνομ' ἔχει ταῦτὸν μόνον, ἔργα δὲ κρέσσω, 5  
 οὐ λίθον, ἀλλὰ φρενῶν πνεῦμα μεταρρυθμίσας.  
 ἴλαος πλάσσοι τὸν ἐμὸν τρόπον, ὄφρα τυπώσας  
 ἐντὸς ἐμῆν ψυχὴν ναὸν Ἔρωτος ἔχη.

## 58.—ΡΙΑΝΟΥ

Ἡ Τροίξην ἀγαθὴ κουροτρόφος· οὐκ ἂν ἀμάρτοις  
 αἰνήσας παίδων οὐδὲ τὸν ὑστάτιον.  
 τόσσον δ' Ἐμπεδοκλῆς φανερώτερος, ὅσσον ἐν ἄλλοις  
 ἀνθεσιν εἰαρινοῖς καλὸν ἔλαμψε ῥόδον.



## STRATO'S *MUSA PUERILIS*

### 56.—MELEAGER

PRAXITELES the sculptor wrought a statue of Love in Parian marble, fashioning the son of Cypris. But now Love, the fairest of the gods, making his own image, hath moulded Praxiteles, a living statue, so that the one amid mortals and the other in heaven may be the dispenser of love-charms, and a Love may wield the sceptre on earth as among the immortals. Most blessed the holy city of the Meropes,<sup>1</sup> which nurtured a new Love, son of a god, to be the prince of the young men.

### 57.—BY THE SAME

PRAXITELES the sculptor of old time wrought a delicate image, but lifeless, the dumb counterfeit of beauty, endowing the stone with form; but this Praxiteles of to-day, creator of living beings by his magic, hath moulded in my heart Love, the rogue of rogues. Perchance, indeed, his name only is the same, but his works are better, since he hath transformed no stone, but the spirit of the mind. Graciously may he mould my character, that when he has formed it he may have within me a temple of Love, even my soul.

### 58.—RHIANUS

TROEZEN is a good nurse; thou shalt not err if thou praisest even the last of her boys. But Empedocles excels all in brilliance as much as the lovely rose outshines the other flowers of spring.

<sup>1</sup> Cos.

GREEK ANTHOLOGY

59.—ΜΕΛΕΑΓΡΟΤ

Ἄβροῦς, ναὶ τὸν Ἐρωτα, τρέφει Τύρος· ἀλλὰ  
Μυῖσκος  
ἔσβεσεν ἐκλάμψας ἀστέρας ἥλιος.

60.—ΤΟΥ ΑΥΤΟΥ

Ἦν ἐνίδω Θήρωνα, τὰ πάνθ' ὀρώ· ἦν δὲ τὰ πάντα  
βλέψω, τόνδε δὲ μή, τᾶμπαλιν οὐδὲν ὀρώ.

61.—ΑΔΗΛΟΝ

Ἄθρει· μὴ διὰ παντὸς ὄλαν κατὰτηκ', Ἀρίβαζε,  
τὰν Κνίδον· ἅ πέτρα θρυπτομένα φέρεται.

62.—ΑΛΛΟ

Ματέρες αἱ Περσῶν, καλὰ μὲν καλὰ τέκνα τέκεσθε·  
ἀλλ' Ἀρίβαζος ἐμοὶ κάλλιον ἢ τὸ καλόν.

63.—ΜΕΛΕΑΓΡΟΤ

Σιγῶν Ἡράκλειτος ἐν ὄμμασι τοῦτ' ἔπος ἀνδᾶ·  
“Καὶ Ζηνὸς φλέξω πῦρ τὸ κεραυνοβόλον.”  
ναὶ μὴν καὶ Διόδωρος ἐνὶ στέρνοις τόδε φωνεῖ·  
“Καὶ πέτρον τήκω χρωτὶ χλιαινόμενον.”  
δύστανος, παίδων ὃς ἐδέξατο τοῦ μὲν ἀπ' ὄσσω 5  
λαμπάδα, τοῦ δὲ πόθοις τυφόμενον γλυκὺ πῦρ.

64.—ΑΛΚΑΙΟΤ

Ζεὺς Πίσσης μεδέων, Πειθήνορα, δεύτερον υἱά  
Κύπριδος, αἰπεινῶ στέψον ὑπὸ Κρονίφ·

## STRATO'S *MUSA PUERILIS*

### 59.—MELEAGER

DELICATE children, so help me Love, doth Tyre nurture, but Myiscus is the sun that, when his light bursts forth, quenches the stars.

### 60.—BY THE SAME

IF I see Thero, I see everything, but if I see everything and no Thero, I again see nothing.

### 61.—ANONYMOUS

LOOK! consume not all Cnidus utterly, Aribazus; the very stone is softened and is vanishing.

### 62.—ANONYMOUS

YE Persian mothers, beautiful, yea beautiful are the children ye bear, but Aribazus is to me a thing more beautiful than beauty.

### 63.—MELEAGER

HERACLITUS in silence speaks thus from his eyes: "I shall set aflame even the fire of the bolts of Zeus." Yea, verily, and from the bosom of Diodorus comes this voice: "I melt even stone warmed by my body's touch." Unhappy he who has received a torch from the eyes of the one, and from the other a sweet fire smouldering with desire.

### 64.—ALCAEUS

ZEUS, Lord of Pisa, crown under the steep hill of Cronos<sup>1</sup> Peithenor, the second son of Cypris. And,

<sup>1</sup> At Olympia.

GREEK ANTHOLOGY

μηδέ μοι οἰνοχόον κυλίκων σέθεν αἰετὸς ἀρθεῖς  
 μάρφαις ἀντὶ καλοῦ, κοίρανε, Δαρδανίδου.  
 εἰ δέ τι Μουσάων τοι ἐγὼ φίλον ὄπασα δῶρον,  
 νεύσαις μοι θείου παιδὸς ὁμοφροσύνην.

5

65.—ΜΕΛΕΑΓΡΟΥ

Εἰ Ζεὺς κείνος ἔτ' ἐστίν, ὁ καὶ Γανυμήδεος ἀκμὴν  
 ἀρπάξας, ἴν' ἔχη νέκταρος οἰνοχόον,  
 κῆμοι τὸν καλὸν ἐστίν <ἐνὶ> σπλάγχνοισι Μυῖσκον  
 κρύπτειν, μή με λάθῃ παιδὶ βαλὼν πτέρυγας.

66.—ΑΔΗΛΟΝ

Κρίνατ', Ἔρωτες, ὁ παῖς τίνοσ' ἄξιος. εἰ μὲν ἀληθῶς  
 ἀθανάτων, ἐχέτω. Ζανὶ γὰρ οὐ μάχομαι.  
 εἰ δέ τι καὶ θνατοῖς ὑπολείπεται, εἶπατ', Ἔρωτες,  
 Δωρόθεος τίνοσ' ἦν, καὶ τίνι νῦν δέδοται.  
 ἐν φανερωῖ φωνεῦσιν· ἐμὴ χάρις.—ἀλλ' ἀποχωρεῖ.  
 μὴ ἴμετι πρὸς τὸ καλὸν καὶ σὺ μάταια φέρῃ.

5

67.—ΑΔΗΛΟΝ

Τὸν καλὸν οὐχ ὀρόω Διονύσιον. ἀρά γ' ἀναρθεῖς,  
 Ζεῦ πάτερ, <ἀθανάτοις> δεύτερος οἰνοχοεῖ;  
 αἰετέ, τὸν χαρίεντα, ποτὶ πτερὰ πυκνὰ τινάξας,  
 πῶς ἔφερες; μή που κῖσματ' ὄνουξιν ἔχει;

68.—ΜΕΛΕΑΓΡΟΥ

Οὐκ ἐθέλω Χαρίδαμον· ὁ γὰρ καλὸς εἰς Δία λεύσσει,  
 ὡς ἤδη νέκταρ τῷ θεῷ οἰνοχοῶν.

<sup>1</sup> I take the last line to be addressed to the boy, Dorotheus, who would not abide by the verdict of the Loves, but this

## STRATO'S *MUSA PUERILIS*

Lord, I pray thee become no eagle on high to seize him for thy cup-bearer in place of the fair Trojan boy. If ever I have brought thee a gift from the Muses that was dear to thee, grant that the god-like boy may be of one mind with me.

### 65.—MELEAGER

IF Zeus still be he who stole Ganymede in his prime that he might have a cup-bearer of the nectar, I, too, may hide lovely Myiscus in my heart, lest before I know it he swoop on the boy with his wings.

### 66.—ANONYMOUS

JUDGE, ye Loves, of whom the boy is worthy. If truly of the god, let him have him, for I do not contend with Zeus. But if there is something left for mortals too, say, Loves, whose was Dorotheus and to whom is he now given. Openly they call out that they are in my favour; but he departs. I trust that thou, too, mayst not be attracted to beauty in vain.<sup>1</sup>

### 67.—ANONYMOUS

I SEE not lovely Dionysius. Has he been taken up to heaven, Father Zeus, to be the second cup-bearer of the immortals? Tell me, eagle, when thy wings beat rapidly over him, how didst thou carry the pretty boy? has he marks from thy claws?

### 68.—MELEAGER

I WISH not Charidemus to be mine; for the fair boy looks to Zeus, as if already serving the god with line is corrupt, and the whole is rather obscure. There was evidently a terrestrial rival in addition to Zeus.

GREEK ANTHOLOGY

οὐκ ἐθέλω· τί δέ μοι τὸν ἐπουρανίων βασιλῆα  
 ἀνταθλον νίκης τῆς ἐν ἔρωτι λαβεῖν;  
 ἀρκοῦμαι δ', ἦν μῦνον ὁ παῖς ἀνιὼν ἐς Ὀλυμπον, 5  
 ἐκ γῆς νίπτρα ποδῶν δάκρυα τὰμὰ λάβη,  
 μναμόσυνον στοργῆς· γλυκὺ δ' ὄμμασι νεῦμα δίνυγρον  
 δοίη, καί τι φίλημ' ἀρπάσαι ἀκροθιγές.  
 τᾶλλα δὲ πάντ' ἐχέτω Ζεὺς, ὡς θέμις· εἰ δ' ἐθελήσοι,  
 ἦ τάχα που κῆγῶ γεύσομαι ἀμβροσίας. 10

69.—ΑΔΗΛΟΝ

Ζεῦ, προτέρω τέρπου Γανυμήδει· τὸν δ' ἐμόν, ὦναξ,  
 Δέξανδρον δέρκευ τηλόθεν· οὐ φθονέω.  
 εἰ δὲ βίη τὸν καλὸν ἀποίσειαι, οὐκέτ' ἀνεκτῶς  
 δεσπόξεις· ἀπίτω καὶ τὸ βιοῦν ἐπὶ σοῦ.

70.—ΜΕΛΕΑΓΡΟΥ

Στήσομ' ἐγὼ καὶ Ζηνὸς ἐναντίον, εἴ σε, Μνίσκε,  
 ἀρπάζειν ἐθέλοι νέκταρος οἰνοχόον.  
 καίτοι πολλάκις αὐτὸς ἐμοὶ τὰδ' ἔλεξε· “Τί ταρβεῖς;  
 “οὐ σε βαλῶ ζήλοισ· οἶδα παθῶν ἐλεεῖν.”  
 χῶ μὲν δὴ τὰδε φησίν· ἐγὼ δ', ἦν μνία παραπτῆ, 5  
 ταρβῶ μὴ ψεύστης Ζεὺς ἐπ' ἐμοὶ γέγονεν.

71.—ΚΑΛΛΙΜΑΧΟΥ

Θεσσαλικὸν Κλεόνικε τάλαν, τάλαν· οὐ μὰ τὸν ὄξυν  
 ἥλιον, οὐκ ἔγνω· σχέτλιε, ποῦ γέγονας;  
 ὅστέα σοι καὶ μῦνον ἔτι τρίχες· ἦ ρά σε δαίμων  
 οὐμὸς ἔχει, χαλεπῆ δ' ἦντεο θευμορίη;

## STRATO'S *MUSA PUERILIS*

nectar. I wish it not. What profits it me to have the king of heaven as a competitor for victory in love? I am content if only the boy, as he mounts to Olympus, take from earth my tears to wash his feet in memory of my love; and could he but give me one sweet, melting glance and let our lips just meet as I snatch one kiss! Let Zeus have all the rest, as is right; but yet, if he were willing, perchance I, too, should taste ambrosia.

### 69.—ANONYMOUS

TAKE thy delight, Zeus, with thy former Ganymede, and look from afar, O King, on my Dexandrus. I grudge it not. But if thou carriest away the fair boy by force, no longer is thy tyranny supportable. Let even life go if I must live under thy rule.

### 70.—MELEAGER

I WILL stand up even against Zeus if he would snatch thee from me, Myiscus, to pour out the nectar for him. And yet Zeus often told me himself, "What dost thou dread? I will not smite thee with jealousy; I have learnt to pity, for myself I have suffered." That is what he says, but I, if even a fly<sup>1</sup> buzz past, am in dread lest Zeus prove a liar in my case.

### 71.—CALLIMACHUS

THESSALIAN Cleonicus, poor wretch, poor wretch! By the piercing sun I did not know you, man. Where have you been? You are nothing but hair and bone. Can it be that my evil spirit besets you, and you have met with a cruel stroke from heaven? I see it;

*ἔε.* no eagle, but a fly.

GREEK ANTHOLOGY

ἔγνων· Εὐξίθεός σε συνήρπασε· καὶ σὺ γὰρ ἐλθὼν 5  
τὸν καλόν, ὦ μοχθήρ', ἔβλεπες ἀμφοτέροις.

72.—ΜΕΛΕΑΓΡΟΥ

Ἦδη μὲν γλυκὺς ὄρθρος· ὁ δ' ἐν προθύροισιν ἄϋπνος  
Δᾶμις ἀποψύχει πνεῦμα τὸ λειφθὲν ἔτι,  
σχέτλιος, Ἡράκλειτον ἰδὼν· ἔστη γὰρ ὑπ' αὐγὰς  
ὀφθαλμῶν, βληθεὶς κηρὸς ἐς ἀνθρακιήν.  
ἀλλὰ μοι ἔγρευο, Δᾶμι δυσάμμορε· καυτὸς Ἔρωτος 5  
ἔλκος ἔχων ἐπὶ σοῖς δάκρυσσι δακρυχέω.

73.—ΚΑΛΛΙΜΑΧΟΥ

Ἡμισύ μιν ψυχῆς ἔτι τὸ πνέον, ἥμισυ δ' οὐκ οἶδ'  
εἴτ' Ἔρος εἴτ' Αἰδῆς ἤρπασε· πλὴν ἀφανές.  
ἢ ῥά τιν' ἐς παίδων πάλιν ὄχρητο; καὶ μὲν ἀπείπου  
πολλάκι· “Τὴν δρῆστιν μὴ ὑποδέχεσθε, νέοι.”  
†ουκισυ δίφησον.<sup>1</sup> ἐκείσε γὰρ ἡ λιθόλευστος 5  
κείνη καὶ δύσερος οἶδ' ὅτι που στρέφεται.

74.—ΜΕΛΕΑΓΡΟΥ

Ἦν τι πάθω, Κλεόβουλε, (τὸ γὰρ πλεον ἐν πυρὶ  
παίδων  
βαλλόμενος κείμεναι λείψανον ἐν σποδιῇ·)  
λίσσομαι, ἀκρήτῳ μέθυσον, πρὶν ὑπὸ χθόνα θέσθαι,  
κάλπιν, ἐπιγράψας “Δῶρον Ἔρωτος Αἰδῆν.”

75.—ΑΣΚΛΗΠΙΑΔΟΥ

Εἰ πτερά σοι προσέκειτο, καὶ ἐν χερὶ τόξα καὶ ἰοί,  
οὐκ ἂν Ἔρωτος ἐγράφη Κύπριδος, ἀλλὰ σὺ, παῖς.

<sup>1</sup> δίφησον Schneider: νιφησον MS. The remainder cannot be restored. A proper name must have stood here.



## STRATO'S *MUSA PUERILIS*

Euxitheus has run away with you. Yes, when you came here, you rascal, you were looking at the beauty with both eyes.

### 72.—MELEAGER

SWEET dawn has come, and lying sleepless in the porch Damis is breathing out the little breath he has left, poor wretch, all for having looked on Heraclitus; for he stood under the rays of his eyes like wax thrown on burning coals. But come, awake, all luckless Damis! I myself bear Love's wound, and shed tears for thy tears.

### 73.—CALLIMACHUS

It is but the half of my soul that still breathes, and for the other half I know not if it be Love or Death that hath seized on it, only it is gone. Is it off again to one of the lads? And yet I told them often, "Receive not, ye young men, the runaway." Seek for it at \* \*, for I know it is somewhere there that the gallows-bird,<sup>1</sup> the love-lorn, is loitering.

### 74.—MELEAGER

IF I perish, Cleobulus (for cast, nigh all of me, into the flame of lads' love, I lie, a burnt remnant, in the ashes), I pray thee make the urn drunk with wine ere thou lay it in earth, writing thereon, "Love's gift to Death."

### 75.—ASCLEPIADES

IF thou hadst wings on thy back, and a bow and arrows in thy hand, not Love but thou wouldst be described as the son of Cypris.

<sup>1</sup> Literally, "who deserves to be stoned to death."

## 76.—ΜΕΛΕΑΓΡΟΥ

Εἰ μὴ τόξον Ἔρωσ, μηδὲ πτερά, μηδὲ φαρέτραν,  
 μηδὲ πυριβλήτους εἶχε πόθων ἀκίδας,  
 οὐκ, αὐτὸν τὸν πτανὸν ἐπόμνυμαι, οὔ ποτ' ἂν ἔγνωσ  
 ἐκ μορφᾶς τίς ἔφυ Ζωῖλος ἢ τίς Ἔρωσ.

## 77.—ΑΣΚΛΗΠΙΑΔΟΥ ἢ ΠΟΣΕΙΔΙΠΠΟΥ

Εἰ καθύπερθε λάβοις χρύσεια πτερά, καὶ σευ ἀπ'  
 ὤμων  
 τεῖνοιτ' ἀργυρέων ἰοδόκος φαρέτραν,  
 καὶ σταίης παρ' Ἔρωτα, φίλ', ἀγλαόν, οὐ μὰ τὸν  
 Ἑρμῆν,  
 οὐδ' αὐτὴ Κύπρις γνώσεται ὅν τέτοκεν.

## 78.—ΜΕΛΕΑΓΡΟΥ

Εἰ χλαμύδ' εἶχεν Ἔρωσ, καὶ μὴ πτερά, μηδ' ἐπὶ νώτῳ  
 τόξα τε καὶ φαρέτραν, ἀλλ' ἐφόρει πέτασον,  
 ναί, τὸν γαῦρον ἔφηβον ἐπόμνυμαι, Ἀντίοχος μὲν  
 ἦν ἂν Ἔρωσ, ὁ δ' Ἔρωσ τ' ἄμπαλιν Ἀντίοχος.

## 79.—ΑΔΗΛΟΝ

Ἀντίπατρός μ' ἐφίλησ' ἤδη λήγοντος ἔρωτος,  
 καὶ πάλιν ἐκ ψυχρῆς πῦρ ἀνέκαυσε τέφρης·  
 δις δὲ μῆς ἄκων ἔτυχον φλογός. ὦ δυσέρωτες,  
 φεύγετε, μὴ πρήσω τοὺς πέλας ἀψάμενος.

## 80.—ΜΕΛΕΑΓΡΟΥ

Ψυχὴ δυσδάκρυτε, τί σοι τὸ πεπανθὲν Ἔρωτος  
 τραῦμα διὰ σπλάγχνων αὐθις ἀναφλέγεται;